



THE WAY OF LIFE

N. B.—The GOSPEL REVIEW is only sent by me to missionary workers and laymen. If any of the elders receive a copy, it is from some one that is either interested or troubled over the truth we have defined. All ought to be astonished at the slanderous replies to inquiries made by both the elders and laymen. We have published a sample.

We have given the rise and progress of the Message of Rev. 18 (Luke 14:17) in this paper; arguing in brief some of the propositions the elders have tried to refute. Later we may publish their puerile refutations. I am actually ashamed of their want of bible erudition. The message I hold is the message of Rev. 18. The proof of it is revealed in this paper. Send this paper to the elders asking them to refute the doctrines we hold; note their replies; your soul is in terrible danger, if you reject present truth. Do you believe it?—Read carefully, unprejudicially, what we have to say before you pass judgment. Send for the 41 propositions.

TO THE THOUGHTFUL WORKERS AND LAYMEN.

(I sent to the Elders a brief history of my work in 1897.)

Dear Brethren:

It is not in my power to visit you personally, as it would give me pleasure to do, that we might reason together and diligently "search the Scriptures whether these things are so." It has been well said by another that "God, who has given us the Bible, has also given us our reason with which to examine and understand it; and we are guilty before Him if we bury this talent in the earth and hide our Lord's money."

Beware of prejudice, from within or without. No wise man will decide before he has heard the evidences; and we have much testimony in this paper for your prayerful consideration. Interpretations

of the Scripture founded upon the opinions of men are always sustained with the greatest of violence to truth and reason, as is demonstrated in this paper by the communications we have received from leading ministers and conference presidents.

My object has been to continually remind the leading brethren of what they are constantly forgetting; it is not to tear away or break down the truth they possess, but to fortify them; and to already well-established truth, add more truth, to take the place of the error that has crept in from by-paths that are seeking to turn the church into the broad path that leads to certain destruction. Never trust anybody who has not a sound doctrine, for he who interprets the word of God falsely can never be trusted to be of that number that will secure the kingdom. If this doctrine be not true, it must needs be changed; if true, a sharp criticism of it will make it shine all the brighter.

The Elders know that I have been very persistent, coming at intervals, striving to give them warning as to the danger of that mortal enemy who stands by the Lord's ambassador to resist him. (Zech. 3:1.) I ever keep before my mind Luke 1:6 and 1 Cor. 11:27-30. It has been my object and unquenched desire to reason with them, seeing that the Lord has declared that "all must decide on the word of truth for themselves, and not rely on the opinions of others."

The Scriptures plainly declare that righteousness is accounted to us when we keep "all the commandments and ordinances of the Lord blameless" (Rev. 14:12); and that the blood of the covenant is a seal of salvation, or else a seal of damnation (1 Cor. 11:27-29); and that blasphemy is the mark of the beast (Rev. 14:11). This is the position I have constantly maintained. If they have not understood me, it is because they have not given sedulous attention. This paper is a review of my former teaching expressed in language that childhood may comprehend.

The Scriptures declare that before the Lord will abandon us wholly to the teachings and temptations of Satan, we must do violence both to His Word and toward His Holy Spirit (Matt. 12:31-32), for he that speaketh contrary to the teachings of the Scriptures speaks against both the Father and the Son (see Rev. 1:1), and he that blasphemes against the Holy Spirit

has never forgiveness (Eph. 4:30). Therefore, believing the Scriptures of truth, I shall, for the benefit of my reader, begin at my earliest experience and follow them briefly, link by link, by necessary consequences, so that all may be able to determine by faith and reason the truthfulness of the position I have taken on the Scriptures; to demonstrate to you by what Spirit I am actuated, so that you may determine what shall be your future conduct toward these things. We hope to give you strong reasons, that you may have strong actions. Here is the manliness of manhood that a man have good reasons for what he does and have a will of his own in doing them; to sit in judgment, and judge, and decide, and act upon his decisions, as to truth and error, sustaining or refuting them by the soundest of arguments. Never resort to calumny, for this gives proof to sensible minds that you are defeated, and have no better arguments at your command. Calumny is the argument of fools, and calumniators have neither good hearts nor good understandings. If what I say proves to be the truth, and an enemy comes and sows tares, show him his darnal by giving him the wheat, the Scriptures. Believe nothing but on good authority. There will be given in this paper slanderous statements, both by Elders and laymen; of such require an oath and they are silent, for their authority is only hearsay. Those who stab my name, would, if they had good opportunity, stab my person. Let yourselves be known as mighty to tear out and destroy what is seen to be false, and resolute to establish what is true in its place. Hold that story as false that ought not to be true, until established by the most indubitable evidences.

I have cautioned before proceeding, for I have a bundle of slanderous letters at hand (a few samples herein given), which are the arguments used, so far, by the Elders and conference presidents to refute these teachings, some of which they would be loath to go before a justice of the peace to certify to under oath; therefore believe nothing until established. If we cannot establish the doctrines we hold to be truth in your mind, we cannot hope to convert you; and our experiences have been that such as are not soundly converted are "like a broken tooth or a foot out of joint."

Virtue and principle must be founded upon righteousness, and a habitual courage to act up to that sense of right, com-

bined with a charity that thinketh no evil. Zech. 8:17. The love of truth and right is a gift of the Spirit, and not to cherish it, the light that is in us becomes darkness.

He who will follow a righteous principle to the limit of its application, even though a long period of time should intervene between the premises and conclusion, has a virtue that must finally prosper and prevail. Upon these premises we have acted.

Let us now together try to study, and practically work; and the more we study, and the oftener we go back to the first principles, which are so simple that childhood itself can grasp them, the more successful we shall be.

In my youth I was trained religiously by my German mother, a Lutheran by profession. As she could not read the English language, I read to her, at her earnest request, from religious papers, and from Bunyan's *Pilgrim's Progress*, from Milton's and Coleridge's writings, Dr. Dick's works, Chambers *Cyclopedia*, a Bible dictionary and notes upon the Scriptures from the Cottage Bible. I regularly attended Sunday school and church. I committed many texts of Scripture to memory. I studied the Sunday Bible lessons, using the notes and comments that we had at hand. Some supposed that I was preparing for the ministry. My grandfather having purchased a scholarship, desired me to attend Oberlin College at Oberlin, Ohio. I wanted to become a physician, but circumstances prevented, and I never rose higher in the professions than a country district school teacher, and laborer on the farm and in the woods during the summer.

After the death of my mother I unfortunately got hold of the writings of Voltaire, Hume, Baron de Holbach, Paine, Underwood and infidel papers, which greatly unsettled my mind, and I thought I saw great inconsistencies in the Bible. I was in great distress of mind. I believe I should have been swept away by the flood of French infidelity, if it had not been for one thing, the remembrance of my early teachings.

I had been quite successful in money getting. I received an inheritance from my father's estate (\$2,400.00) and at 24 years of age I had in sight, cash, deeds and mortgages \$6,500.00. But a change in my prosperity came suddenly.

At the school house, situated on my farm, a Mr. Post, a Methodist minister, seemingly a Godly man, gave a series of discourses from the Scriptures on "Life Found Only Through Christ." I listened attentively; but nature sought relief in my ungodly library, from science and vain philosophy, and I resented the Spirit of God in the following manner: On Sunday, at the close of his efforts there, the minister made a most earnest appeal to all, that they would give their hearts and lives to God's service. I felt urged to ask for divine help and guidance, but when I looked at my neighbors who sat indifferently in their seats, I sank into the dark waters of unbelief. I was sitting on a seat farthest back and near the door. I felt a hand on my shoulder gently pushing me to go forward. Thinking it was my wife, who was a member of the Lutheran church, and who feared God, I said "No!" very emphatically, but on looking back I saw no one. I hastily arose and left the house. I was most miserable, for I felt that some protection that I had enjoyed had now abandoned me. I had been taught the conscious state of the dead, and I thought the spirit of my mother had been pushing

upon me. But notwithstanding my love for her, I heeded not what I supposed to be her urgent entreaty.

On arriving home I found my wife caring for our two little children. I told her my experience. She was astonished at it. I asked her opinion and judgment, and her conclusions were that I ought not to have resisted the Spirit of God. For a long time I had no peace of heart and mind and was much troubled about my temporal prospects, though I needed not to have had any fears, for my assets were greater than my liabilities. About this time my wife, in a dream, saw that I had loosed my hold on the financial successes of life, and that we would soon be in great trouble. At 27 years of age I was penniless and had five children to support. My losses occurred between 1875 and 1880. I now possessed no farm nor trade, and had but a limited education, and, worst of all, I was in poor health.

In the spring of 1881, while living in the pine woods of northern Michigan, I lay awake about daylight one Sunday morning, pondering over my prospects in life. A voice, distinct and audible, said: "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." Startled by it, I hurriedly arose and went out of the house, looking about on every side, but I saw no one. I then went upstairs where the children were sleeping but found them fast asleep. I returned and asked my wife if she had spoken, and found that she had not. I marveled from whence came the voice.

A short time after this event a spiritualistic medium, an old man, came to our house, he said on a missionary visit. For fear of evil imaginations I will say that this was the only "medium" I ever met to have any conversation with concerning "spiritualistic views." I asked him if he could give me a demonstration. He said that he thought he could, and at once began to manipulate his person, stroking his head downward with his hands. He soon assumed an unnatural appearance. He then called for a hymn book, and asked me to find the hymn "There is a fountain filled with blood." He paraphrased it as follows:

"We want no fountain filled with blood:
Drawn from Immanuel's veins;
We want upright, honest men,
Men free from guilty stains."

I have forgotten the remaining stanzas. I gave him the copy I had written when he "came to himself." He was delighted with it. I believe he had not the mental ability to produce it. He claimed he had never before seen or heard the paraphrase. He gave it to J. B. Richmond, a druggist at Peirson, Michigan, who afterwards became the editor of the *Banner of Light* (published in Chicago, Ill.) and published the paraphrase, so I have been informed.

In the autumn of that year (1881) I began to read Adventist literature. The first book I had the privilege of reading was "Objections to the Visions Answered" and "Testimony for the Church No. 31." The first was loaned to me, the second my wife purchased. I afterwards read tracts, papers and books published by the brethren. It seemed that an hundred old beliefs were ruined in our march, and still we marched joyfully on. To know the joy of truth is to feel it, above all to live in it; then it becomes vital to the spirit—a part of our being. In September, 1882, we began to keep the Sabbath, and were baptized by Elder John Sisley in October of the same year.

Our hearts were now filled with zeal to

break the glad news to others. I gave away all the tracts and papers I could obtain. There was no canvassing school at that time to train willing workers, and we were left to devise our own methods of labor, and to work where we pleased. We were encouraged through the church papers, the *Review and Signs*, and by the Elders and laymen to work; to "go out into the work," and so I made an attempt.

Before I began canvassing we often sought the Lord for wisdom to know how to work, and that His Spirit should accompany us. One dark cloudy night, with no moon, I was walking alone through a hemlock and cedar swamp on a winding road, where I was compelled to feel my way with my feet for a short distance. I ran suddenly against a large hemlock tree in a bend of the road; it startled me. I had been praying for power and wisdom to do my work thoroughly and systematically, not here a little and there a little, but to have a uniform, thorough and effectual method of labor. For several years I myself had lived near the brethren and had not had the privilege to read a single page of their literature. I knelt by the tree, and prayed aloud for light and strength. All at once it became as light as noon day around me, and a voice said, "All power will be given you." The light as suddenly disappeared as it had at first appeared, and silence and darkness reigned. Startling as it was, I was not frightened. I rejoiced to know and believe that the Lord would inform the people.

I wish to be distinctly understood: I lie not. I have never desired for one moment to be at the head of the publishing work. I have been accused of this. When the errors are corrected, I pray that I may have a part in the great and good work of giving the truth to the people.

I had the above experience in the winter of 1882-83. And in the autumn of 1883 after the Manton, Michigan, camp-meeting, I began work, canvassing for a library, using *Thoughts on Daniel and the Revelations*, *Life of Paul*, by Mrs. E. G. White, Volumes 1, 2, 3 of *Spiritual Gifts* (now *Patriarchs and Prophets*), *Nature and Destiny of Man* and a few health pamphlets.

I canvassed by neighborhoods, that is, by school districts; visited the more prominent individuals first, showing the contents of the books. I can not now remember that one individual canvassed refused to contribute something, usually \$1.00. Most people followed the example of others. The books were to be put in the school district library, if they had one, and if not a small nucleus was to be established, to be enlarged from time to time. In this way I obtained from \$7.50 to \$26.00 per day to be paid on the delivery of the books. As I had no money, and failing to interest others in the plan, I was compelled to abandon it after I had sold ten libraries, for I could not obtain the books—an enemy had forestalled me. I applied for books of Eaton, Lyons and Co., Grand Rapids, Mich., and they forwarded to me books upon my credit, although having never heard of me before. I simply told them my system of labor. I supplied the libraries with J. G. Holland's writings. They pressed upon me to continue working for them, but I could not feel it my duty to do so. I moved to Indiana.

During the winter of 1884 my brethren, hearing reports derogatory to my character, and without regarding the instruc-

tions of our Lord (Matt. 18:15-18) cast me out from their communion.

The following letter was the first intimation I had of my misconduct:

"Mr. J. M. Garmire: Jan. 5, 1884.

Dear Sir: At a business meeting held by the Seventh-Day Adventist church the following resolution was passed: Whereas, J. M. Garmire has proven false to his vows in the following manner, by fraud, deception, theft and lying. All the above charges were abundantly proven. Resolved that we withdraw our fellowship from him as an unworthy member. Carried by unanimous vote.

PETER SMALLEY, Elder.

CORA L. SMALLEY, Clerk.

P. S. These charges were preferred against you by those outside of the church."

They would not afterwards accept my testimony (see further on), and hence they have never restored me back into the fold. Had the church fulfilled Matt. 18:15-18, and had I proven incorrigible, the Elders could have a formidable argument against me. In fact the vision of the two paths, given August 23, 1884, could never have been given to us. I have made known these facts to them, but no action has been taken that fulfills the Scriptures.

That a like action may not take place again under the message of the fourth angel (Rev. 18) let the pastor with the church inquire diligently into the conduct of the one accused. "Doth our law judge a man, except it first hear from himself and know what he doeth?" John 7:51. If he have done wrong ignorantly, instruct him (Ezek. 3:21; Acts 20:31; 1 Cor. 4:14; Eph. 4:17-30; Col. 1:28, 3:5-10; 1 Thess. 4:6-9, 5:14; Titus 2:15; 1 John 3:6-9; Rev. 3:19); if he has done wrong maliciously, convert him (Jas. 5:19-20); if he prove incorrigible, refuse to wash his feet (1 Cor. 5:12-13; Matt. 18:17-18) if his confessions are a denial of the charges preferred against him, do not adjure him, but wash his feet; administer the seal of that covenant which was ratified by Christ's blood (Matt. 26:28), and if he hath lied, he has eaten unworthily (1 Cor. 11:27-29), his future conduct will be most manifest,—if unrighteous in a marked degree, "Satan entered him" (John 13:27). "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not of us." 1 John 2:19. Thus we see that the Lord has provided a way through which His church may be kept "clean through the word." Judas had conceived a sin (Jas. 1:15), and would not confess it. Jesus acted toward him as must his pastors, instruct and warn (John 13:8-11) and God will judge. Vs. 27; Ps. 7:8; Rom. 12:19.

Each individual church should be self-governing and cleanse itself of all things that are harmful (see Prop. 30). If an Elder finds his church in tumult, he should blame himself, not the members. It is he who has failed, not they. Were he what he should be, a thorough peacemaker according to the Scriptures, every one of the loyal members of his church would reflect his worth (1 Cor. 5:11; 2 Cor. 7:11). The Elder certainly keys the situation—sets the pace—and, if his soul and understanding lacks wisdom, the church will be in confusion. See propositions 28, 29, 30, 31.

Immediately after I was excommunicated I became conscious of the force of Matt. 18:18, for I recognized the power

of the church. The true followers of our Lord have the keys of the kingdom, that is, they have a true knowledge of the doctrine, and will follow the divine instructions, and search out the unclean and incorrigible; and will pronounce judgment upon them as being unfit for fellowship in the communion of the blood of the everlasting covenant of grace; and Heaven will ratify their decisions. See 1 Cor. 5 and 6 for specific instructions regarding the unclean. 2 Cor. 7:8-11 and 2 Cor. 2 the course to pursue when the sinner repents—take him back joyfully.

In the month of May, when I was working in the field, Matt. 18:18 came into mind so forcibly, as if spoken audibly to me. My pain of heart was greater than I alone could bear, and looking upward, without hope, I said, "Thy will be done, O Lord; I will give up; I am lost." These words were scarcely spoken when my sins seemed forgiven, my heart was aglow with love to God and my Savior as never before. I hastened to the house to tell my dear companion of my new experience. She was not in the house, and I took up my Bible in my joy and slowly turning its pages, I noted here and there words of comfort. Turning to Jer. 31 verses 18-21 suddenly radiated with a glow of light. The Lord still called me by His name (Jonah 2:9-10). I have since done what I could in calling the Elders' attention to the true rendering of Matt. 5:23-26; Ezek. 3:20; Matt. 18:15-18. The blasphemous letters, a sample of which are found in this paper, give proof of my success. I pray that none of my lay brethren will blaspheme in reading my experiences.

This phenomenon of lighted texts has occurred several times in my experience in the message of Rev. 18 (Luke 14:17). After I wrote the vision of the two paths, a halo of light surrounded Rev. 18:1-4 and Mal. 3:1, and their meaning became exceedingly clear to my understanding. Again when I was about to go to press, having heard the opinion of others concerning the reception it would receive from the Elders and people, although the money was at hand to defray the expense, the names of the brethren, the Review and Herald list, I still felt that I needed more evidence to proceed. The pain at my heart was so distressing that I could not stand erect. It was midnight. I opened my Bible to find directions as to duty for that hour. Jer. 15 became aglow with light; my understanding was quickened. Notwithstanding my duty revealed (verse 1-3), and the promises given (verses 11, 19-21), the pain at my heart continued. I could scarcely breathe. Brother John Shrock was asleep in my room; I awakened him and asked him to pray with me for my healing. At the time of the third prayer it became very light to my vision, but not to his, and I "jumped to my feet"; I was instantly healed. We gave God the praise through our Lord Jesus Christ.

At another time my understanding was inspired when reading those 50 texts (Exp. and verses, pp. 19-25), also the Books of Hosea and Hebrew as never before, and Matt. 24. I had no more such special experience until after 1893 when the doctrines, some of which are set forth in the Propositions, began to appear.

The light upon Dan. 7:25; 8; 11:44-45; 12:1-2; Matt. 24, and over sixty essential testimonies, doctrines and prophecies found in the book of Revelations were exceedingly manifest, and to my astonishment were met with by the most obstinate prejudice imaginable, both by would-be friends, S. D. A. writers and preachers.

I relate these experiences, I lie not, so that the reader may determine which spirit was moving me. Allow me to caution you by citing Mark 3:30.

I wish to be distinctly understood that I am not seeking a following for personal aggrandizement. I am only trying to correct the errors, by the word of the Lord, that have crept into the message of the third angel, and go with you to the kingdom. I am not seeking a leadership. I do not aspire to it. The brethren are as dear to me as when I learned about the "advent near." I dare not deny Luke 14:17.

I will quote a few remarks, published in 1897, that I sent to S. D. A. ministers, elders and teachers, for the benefit of the lay brethren; they, too, must have opportunity to judge of these things.

"In connection with this I will relate several dreams that my wife had during the summers of 1882 and 1883, which were both warnings and instructions to us, and it will in place here, to give you still further evidence to judge what spirit was moving us, for we were united in our belief and began keeping the Sabbath together; were both baptized together; we each saw the Bible truths alike and just as our brethren before us had written, and we felt in duty bound to obey, both the law and the Testimonies. We also, with one accord, began to work out our salvation with fear and trembling.

"When my wife came into the house, I related to her my experience of the morning, and showed her the verses. I wept for very joy. She then told me a dream which he had had while I was canvassing in 1883.

"She saw me sick. She watched over me, and feared every moment for my life. She saw Adventist brethren watching to see me die, but she had hopes of my recovery. The dream now came forcibly to her mind. She said, I have believed you were fulfilling the dream, and I have often prayed for you, that you would not give up in despair. I took heart again; the spell was broken, and I was no more troubled with Matt. 18:18.

In another dream she saw me very much interested in a book canvass that I had discovered. She was interested with me, but turning around she saw an old Adventist brother looking at us, yet very busy at his own work, and apparently wholly disinterested in us. She turned to me quickly and said, "You had better begin to canvass for Thoughts on Daniel and Revelation, and work your way up." She related this to me before we went to the Manton campmeeting.

"Immediately after this revelation (my testimony above referred to) I again desired to sell books, as I did in Northern Michigan, but I determined not to go alone. Every day I went to a grove to pray that a man might be sent of the Lord to help me. My wife saw, in a dream, a man coming to help me, who was a thief. She noted one particular expression he made. In a few days a brother came. She called me in from work, and meeting me, said, 'This is the one I saw in my dream, and who is a thief.' While talking to him we both heard him utter the expression made in the dream. She said that if I would accompany him, my experience would be an exceedingly sad one. In a few days more another man came with whom I went. Together we again tried the book canvass; it worked. But again the same old trouble was in the way and we were defeated. Happily we laid the fault at our own door, and attributed our failure to our lack of full consecration. With a

better hope, we began to seek the Lord for wisdom and a good and understanding heart. We knew that Satan was hindering the way, and we determined to see wherein the difficulty lay. It was soon discovered to us. We began to re-read the writings of Sister White. We saw that we had much to learn every way. I made some confessions to my wife, and to my brethren and friends; and asked forgiveness. I realized that before we could take another step, we must needs search our own hearts, confess our sins, and make restitution, I did so. I sanctified my house. The result was, the Lord came near to us and blessed us beyond our hopes and expectations.

"Doth our law judge a man, except it first hear from himself and know what he doeth?" John 7:51. Only those whose ears have been opened by the power of the Holy Spirit can really hear the truth, of all others it may be said, 'Ye cannot hear any word.' If a grain of doubt is permitted to outweigh a mountain of evidence, it is possible to left in total darkness. Jesus said, 'Neither tell I you by what authority I do these things.'

"At this time we were again impressed that something of importance would transpire at the end of the forty years spoken of in Micah 7. There were several things in our past experiences that contributed to this. For some time previous to the vision of August 23, 1884, we would read, over and over again, the parable of the Supper of Luke 14:16-24, 'Come, for all things are now ready.' My first inquiry after the disappointment in October, 1884, was, 'Is the parable fulfilled?' Said the angel in reply, 'It is fulfilling.' Like with those that were disappointed in 1844, so with us, it was some time before we understood that there was still another message to go to the church. During the winter of 1885-86 I began to more fully comprehend the message of Rev. 18.

"I saw that a period of time was to elapse for the fulfilling of Luke 14:18-20 and for the introduction of snares to separate from the church those who were adjudged evil, vs. 24. Now is the time that the servant begins to show his Lord these things, vs. 21. This controversy shall wage until the Lord 'shall still the enemies' by the four winds of Rev. 7:1-3, see Eze. 14; 12-23. These facts were confirmed to us by the testimony of His spirit. Soon after our baptism my mind was directed to the types of the forty years. An old Bible which I have in my possession, shows the marks of reference to this subject, that I made at that time. The articles in the 'Review and Herald' of 1883, p. 681, 'The Forty Years,' G. I. B., and of 1884, p. 196, 'Micah VII,' by M. C. W., strengthened my belief rather than to the contrary. These articles show, particularly the one by G. I. B., that there was some stress laid upon the 40 years.

"As I contrasted the simple faith of our brethren in the rise of the message, and their experience in the unfolding of the prophecies and doctrines to them, and their simplicity in doing the commandments of God, (for 'their works do follow them'); with the departing from the simplicity of the faith that is seen today, to-wit: the violation of those things which are commanded by the testimony of Jesus, (thro' Sr. White), the growing interest in the affairs of this life, i. e., in eating, drinking, marrying, building, buying, etc. (Luke 17; 27-28, 34-36), and the lack of the missionary spirit of earlier times, all this contributed to make me believe that a correct conclusion had been drawn by our fathers in the message, namely, that

something of great importance should transpire at the end of 40 years.

"The treatment which I had received, which was contrary to the spirit of the Scriptures (Lev. 19; 17 and ref.) made me have grave fears that the leaders were causing the people to err. Isa. 3; 12-15.

"Take my case as an example, and listen to the evidence from both sides according to the law of the Lord, lest we break the ninth commandment: 'Thou shalt not bear false witness against thy neighbor.' This command is very far-reaching. We may bear false witness against another, either intentionally, with a purpose to deceive and injure him,—or it may be unintentionally,—when we fail to fully acquaint ourselves with the surroundings bearing upon the facts testified to, so that we see them in a false light or draw wrong conclusions; and thus we testify to a thing that appears to us as a fact, but which in truth, when fully known, is not a fact. If we truly love our neighbor as ourselves, we will be jealous of his good reputation; we will be most careful to testify truly of him, without the least prejudice or ill will, and only so far as we know of a certainty, according to the requirements of God; nor will we receive any false or slanderous reports. Ex. 23: 1, (and margin.) [The Elders are setting the congregation a bad example today. See third letter, herein published.]

"My wife and I labored all the summer of 1882, in Brownston, Antrim Co., Michigan. She did some sewing and washing, and kept two boarders part of the summer to help defray our expenses. During the middle and last part of the summer she met most of the expenses by her work. We were now rejoicing in the prospect of placing ourselves in a better financial condition, and perhaps of owning a part of a broom handle mill. I manufactured broom handles in partnership with the mill owner. The handles were to be shipped out in one large shipment at the end of the season, and meanwhile he was to let me have what I needed for my family out of his store. My wife bought but very little, and of the cheapest summer clothes.

"Through false entries against me in the store, it was made to appear on their books that I owed them about \$55.00 at the end of the season; while according to my accounts they owed me \$250 or over. I made 76,250 broom handles, and was to have one-half of the proceeds of them.

"The reader can see that some one is in the wrong here; be it as I say, or as my enemies may make it;—the records of Heaven will show that I did not get my dues. In the meantime (between the time of shipment and getting the returns, I moved to Spencer Creek, 18 miles away. I here built a small house, and bought nails, windows, food and clothes, to the amount of \$32.82, from two parties whom I promised to pay out of the proceeds of the handles; but failing to get this, I was unable to pay the debt for a long time. This, I suppose, is the reason why I was charged with 'obtaining goods fraudulently.' I afterwards paid the debt.

"I will relate another incident. While living at Leetsville, some ten miles from Spencer Creek, I bargained for 40 acres of pine stump land, worthless to me except for some old pine logs and butts, which I designed to make into shaved shingles. Shingles were bringing at this time, \$3.25 per thousand. I had no money to make the payment (\$10.00), so I took a neighbor into partnership with me. We hired the money at the bank at Kalkaska. We soon made ten thousand shingles, for which we received \$32.50. When we had

divided this, I immediately intended to pay the ten dollars to the bank. But my partner asked me to loan it to him, saying, 'I must pay the interest on a mortgage against my farm, or they will proceed with a foreclosure. I loaned him the ten dollars, expecting him to pay the bank. We were to make shingles the next week; but he went away, and did not return for two or three weeks. As I had never shaved shingles, but only 'rived,' I thought I could not make them good enough for the market. When he returned and found that the note was not paid, he was angry with me. Then, in order to pay the bank, I cut a few logs and bargained to sell them; he threatened me, saying, that if I would haul any logs off the land, he would inform the lumber company, and they would make trouble. I then asked him to pay the debt, as he had my ten dollars, that I loaned him. This made him very angry, and he said to my wife, a few days afterwards, 'I will make your husband's name stink among the brethren in Spencer Creek.' An enemy was at work sowing tares while the church was asleep.

"Soon after this event, we went to the Manton camp meeting, where I began to canvass for libraries. I met a young man, a Sabbath keeper, who wished to canvass with me. He was recommended, to me by a S. D. A. minister, so I offered to take him with me, nothing doubting. But I soon found him unsound on the seventh and eighth commandments. After we had spent about a week together, he told me his experience with a young lady (not a Sabbath keeper), whose affections he had won. He said she lectured him severely for his conduct, and refused his company. He told also of his sharp trades with cheap watches. He would 'show up' his good watch, and later, he would go to the party and offer to sell his watch very cheap, professing to be in need of money. He would then substitute the cheap watch, which looked just like the good one. I did not keep his company long. He took but little interest in the canvassing. He went to Spencer Creek, and I learned that he there said, that my success was the result of misrepresenting the books. The church received his word.

"The only other incident I could ever call to mind, that might involve the question of 'theft,' was the following incident.

"The canvass for the library at Manton necessitated the collection of the money before I could send for the books; in fact, the Minister thought I had better collect it first; and his prayer before the Lord was that I might be successful. Nearly all the people paid me their subscriptions. I collected \$23.25 and took the money to the Pastor, retaining for myself the thirty per cent. commission, which I had earned, \$6.97. He counted it out, \$16.28. He then said to me, 'Where is the balance?' for I had told him that I collected a little over twenty-three dollars. Here I hesitated. I began by telling him that I took twenty-five cents to pay for my dinner; whereupon his countenance fell. My conscience began to smite me. I handed him the money, saying, 'Here is the balance of the thirty per cent.; I thought I was entitled to it.' With a severe and reproachful look on his countenance, he took the money; that is, he snatched it out of my hand. As he did so, a pang went through my heart, which I can never forget. Soon I recovered myself and remembered my poor family. I began to reason with him and said again, 'I thought I was entitled to thirty per cent. commission.' His countenance relaxed and he said, 'How much

do you need?" The tears came into my eyes; I said, "Three dollars will do. I forgot that I also ought to give something to the Lord." With a glad heart I took the three dollars to a grocer, who gave me for it a lot of groceries at cost price, for which I thanked him heartily; he said, "I have not done much for you, so this will make it up." I sent the groceries home by freight. The church received the Minister's testimony.

"This circumstance awakened new thoughts in me, and ever after I was most cautious as to how I expressed myself, and avoided boastful expressions of my success. I had felt proud of success, but this put a damper on some of my hopes; it was an index pointing to my ultimate failure in this book canvass. The Lord's hand was against this wholesale distribution of error, as we shall see further on.

"From these four incidents just related, it seems there was an appearance of much evil; but let us examine this according to the law of God: 'If a false witness rise up against any man to testify against him that which is wrong; then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days; and the judges shall make diligent inquisition.' (Now, if the elders fail to heed this law, do you suppose the Lord will pass it over?)—'and, behold, if the witness be a false witness, and hath testified false against his brother, then shall ye do unto him as he had thought to have done unto his brother; so shalt thou put the evil from among you. And those which remain shall hear and fear, and shall henceforth commit no more any such evil among you.' Dent. 19:18-20. The Lord will fulfill his word if his pastors do not.

"Had the elders regarded this law, I should have had a hearing at least, but now both the guilty and the innocent suffer. The elders fulfilled Isaiah 9:16. The simple story of my life shows my weakness in several particulars—want of a business education, fear of my fellowman, lack of a knowledge of the Scriptures, and their specific application to me or to the church. My confidence in my brethren had been so great that I thought that an Adventist would do no sin presumptuously, and could be trusted in everything, especially to give good, wholesome advice where it was needed, also to cite me to the Scriptures or Testimonies.

"Heretofore my actions had not been scrutinized so closely by my fellow-men as since I had been in the church; but little by little I learned to perceive even the acuteness of temporal, social and spiritual things of life; and that my brethren were but fallible men. But by the grace of God I am what I am; and I hope His grace was not bestowed upon me in vain, and that I may yet work in unison with the Father, the Son, the Holy Ghost and my brethren. Though I was ignorant of many vital things, yet I never lost my bearings entirely. I had put my trust in the Lord, and the chastisements I received, I took as from His hand, and never felt vindictive in my heart toward my brethren. My prayer was that I might again be united with this people. I never lost confidence in the Third Angel's message, and my prayer has always been for the poor, weak and outcast of the brethren.

"About the first of August my attention was more forcibly called to the forty years of Micah VII. Bro. Frank Jones said, 'I believed probationary work to be finished at the end of the forty years.' He referred me to the scriptures for evidence, but gave none, except Micah 7:1,

15 and I. Cor. 10:11. He knew nothing about the division of the investigative judgment; first, 'on the dead, and then on the living. Early Writing, p. 140. I was not moved to do anything further, except to give more earnest attention, with prayer for the aid of the Spirit, to give me a right understanding of the word of God. I can say truthfully before Heaven, that I was not influenced by any man to take the course I did. While Bro. Shrock and Allen endorsed Jones, I wanted more than man's wisdom to justify me in promulgating a new doctrine. If I had not needed it, why the following dream? Here were conflicting opinions, and I always gave heed to those in authority, to the Elders, the Lord's anointed, at whose mouth we should seek knowledge; and they were of more authority to me than a few isolated individuals. This is why I am so careful to present this narrative before you, Elders. If there was anything to come to pass in 1884, we certainly needed the testimony of Jesus. According to the prophecy of Joel 2:28, it was due the Advent people.

"The Dream: (See Tract, 'Another Angel from Heaven,' 1884). My son saw a man standing upon a mountain; (Isa. 52:7, 8.) he could see only his feet, (Rom. 10:15.) This man spoke twice in a loud, distinct voice, saying, 'The Lord is coming, the Lord is coming.' Another man came near, his face covered with a cloud of darkness; he was making vehement gestures with his hands and saying in an angry and excited voice, 'The Lord is not soon coming, and if you believe the voice (from the mountain), it will prove a snare to you.' He saw this man and others separate themselves from us. Then a great slough presented itself." The four judgments, the Time of Trouble. See Exp. & Views, p. 47, Test. I, p. 268, 2d and 3d paragraphs.

"A brother who doubtless represented the sentiment and opinions of some of the Adventist people, was sent by the Lord to fulfill the actions of the man shown to be in darkness. He repeated three distinct times in our conversation with him, 'It is impossible! impossible for God to do this work in so short a time,' fulfilling the words of the man, whose face was covered in darkness, mentioned in the dream.

"When the brother left, we entered into a fast with deeper fear. We felt as though the 40 years did signify something; in fact more than we had yet anticipated. We never thought of a vision, or looked for a dream in our house to inform us. No! no! We only wished to understand what the Lord required of us through the Scriptures and the Testimonies, and that we might obtain more graces to fulfill God's will to His glory, to the edification of our neighbors, and to our own eternal profit. We felt as though we would draw nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand through faith when He should come to our names in the books of Heaven. On Sabbath, Aug. 23, 1884, while yet fasting, we were discussing spiritual gifts, maintaining that we were living in the time when Joel 2:28 might fulfill in a special manner. We called to mind some of the instructions which the Lord had given to us and others through dreams, and particularly the great blessings bestowed on us through Sister White; assuring ourselves more and more that the Lord was with His people, seeking out a people for Himself. The conversation was largely between myself and Sister Walsh, who was shown in the dream, just related, to be with the man in darkness,

She said, "I believe in Sister White's visions, but I cannot accept the dreams that are coming promiscuously among the brethren." She failed to believe Sister White; for she afterwards said, speaking of a man who was in sympathy with those whom the testimonies of Sister White rebuked and who were justifying their own course, "If the church was full of such men as (the man who was a thief, whom my wife saw in her dream), it would be in better condition."

"That day faith seemed to take hold of every word of promise.

"You say that you believe the Scriptures to be the work of God, I ask, were you ever quickened from a dead state by the power of the spirit of Christ through the covenant of promise? Oh! how excellent is thy word to my soul! Christ will in no wise cast out the soul that lays hold on the promises, though his garments be as crimson, it shall be as white as snow. 'Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.' (2 Cor. 5:5.) Did not my faith in the promises find a memorial before God? (See Ps. 141:2, Jonah 2:9, Acts. 10:4, 21.)

"I tell you Brethren, standing before the judgment seat of God, we never thought of a vision in our house that day, nor did we pray for it. (I have been accused of this; and that we caused our daughter to have visions through the means of mesmerism.)

"Anna was a God fearing child (age 14), and manifested a deep and sincere confidence and faith in God. She had frequently reproved me for my lack of faith in the Lord's protection and in his providing care over us in our poverty, and because of my fears of the storms so prevalent at that time, 1884. She frequently took the children by themselves in prayer, and daily took part in our family worship.

"While we were yet speaking concerning spiritual gifts, she was taken off in vision. She was shown two paths; one leading to heaven, the other to destruction. The Saviour was leading on the first one, and a few were following Him; on the other path was a class of people who were looking for the coming of the Lord, but were following another master. They were beholding their own righteousness; that is, were looking at their works and the merits of their works (Luke 18:11, 12), but really knew nothing of what it was to live from faith to faith through the merits of Christ's atonement. There were a few, however, that were following Jesus, who could have comprehended the present truth, that is the Call to Supper, and could have, through faith, fulfilled the requirements of heaven, had the prophetic event fulfilled, namely, Dan. 12, 1, Matt. 24:27. She saw Jesus lead them out a little way and instruct them, saying, 'Wait here a little moment.'—(When the Call to Supper was fully shown to us, she saw that it would take time to vindicate the truth, Luke 14:18-20; but none of the jewels would be lost among the rubbish and dirt. See Wm. Miller's dream. Exp. & Views, appendix.

"And because iniquity shall abound, the love of many shall wax cold."

"The deceived ones, walking on the path that led to destruction, did not realize that they had left the thorny path through ignorance or presumption. Two individuals were given as examples; both were reprov'd for their unrighteousness; the one for violating the health and dress reform, which the Lord gave, and not man; the other for sympathizing with evil-doers; and now a day for final reformation was at hand. In this vision it was

shown that evil must not be countenanced in any form, lest we would leave the narrow path. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least (esteemed) in the kingdom" "of grace." To trample under foot even the least testimony, would eventually lead to a denial of the whole truth; unless a way of repentance is made known by showing the sin and its consequences. That vision pointed out the least sin, and opened the way through the Scriptures and the Testimonies, that all sin, as manifested by the spirit, might be seen and put away.

The watchman should "stand continually upon the watchtower in the daytime and sit in his ward every night" (Isa. 21:8) to define to the people the law of God, not one law, but the whole law, by precept and example, so that the spirit of God may convict the hearts of men of the greatness and vileness of their sins, and of the awful judgment to come; and to declare to them Jesus Christ, the author of their salvation, and exemplify Him by their unfeigned love for the brethren, so that they will be epistles of Christ, through whom Jesus will be known and read of all men."

We sent the above confession to the Spencer Creek church and to all the S. D. A. ministers, and never received one word from them. I afterwards met one of the deacons of the Spencer Creek church at the Lansing, Mich., camp meeting, and he told me that he read my confession. He said, "if we had to do it over again we would have let you alone; you would have turned yourself out. Did you hear Eld. A. T. Jones' sermon, 'Don't turn anybody out?'" "I did," I replied. "I ask, did you ever read Math. 18:15-18?" Who is correct, our Lord or Jones? Both the deacon and the elders were silent. Are you silent also?

It is not for the want of holy resolutions and heavenly influences that the church is not saved, for there are good men within the pale of it, but through its uncleanness they cannot persevere. Because of a nominal prosperity leading men are satisfied with the light their fathers received, and cease to accept further light, and thus the Holy Spirit is grieved, departs from them, and leaves them to darkness and hardness of heart. Matt. 24:43. When we consider the heavenly influences which pastors have received, and the good fruits which for a time they have born, it would be blasphemy to say they had no saving grace in their hearts; they had it; they showed it; but when they have not fulfilled the Scriptures (Matt. 18:15-18; I. Cor. 5:12; Eze. 3:20) they have departed from the word of God, and when their attention is called to duty they give proof of their departure by vilifying those who bring light. Thus it ever has been, thus it is today; and the pastors do not profit by example. But the eyes of the godly are not closed to the plain teachings of the Word, and will leave them as they have left the fallen church and their errors; and the false teachers will be cast into perdition. Rev. 19:20. When truth is rebutted by calumny it is an evidence of defeat. Calumny is the worst of evils. He who slanders by a word or sign may not be able to ever repair the damage. A false report may spread where a recantation never reaches; and an accusation flies faster than a defense; for calumny needs no proof, while truth is hardly received, because the greater part of mankind are base and wicked. It is a certain sign of a diseased heart to be inclined to defamation. (See President

H. W. Carr's replies to propositions and letter.) If any plead ignorance of their doings, so much the worse.

Truth cannot long be refuted by a smirch. Soon a reformation will begin its work, and then it will be revealed who is the corrupt and disreputable party. **Let them refute the doctrine;** the Lord will judge the one who has been called upon to reveal it, if he has erred. Matt. 7:1. "Shall not the Judge of all the earth do right?" Let this paper be referred to Mrs. E. G. White, and then let her decision be published throughout the church; the Lord will abide by His word (Eze. 14:1-11), and seal the wicked in their iniquity and idolatry. Because they have rejected the word of the Lord he also will eject them from His church. Amos 8:3, last clause.

The Lord by fulfilling His word (Eze. 14:1-11; Prop. 38), will enable His people to "judge righteous judgment."

In reference to the truth contained in the propositions, I shall strenuously defend it until it is reasonable refuted. I shall spare no man, youth or age, who stands in opposition to it. I do not court the favor of any but him that loves truth at any cost. I dare the judgment of my reader, and expect no indulgence from him, for I show none to myself. I have examined every doctrine that I have written upon, carefully, and I believe I know whereof I speak. I shall show no mercy, but to the penitent. As Jehovah does not forgive the proud and arrogant (Isa. 66:2), neither do I, because such seek the destruction of God's people.

I have quoted the same chapter and verse repeatedly so that my reader will understand what scripture I have in mind so that he may understand fully my definition.

I would have my reader note, that, had I received the same endorsement as did the "New Light of 1888," "The Jones, Waggoner and Co." doctrine: "If the Lord ever spoke by me this is light" (seeing the Lord through Mrs. E. G. White had declared the law of deception applicable, 1882. Test for the Church, No. 31, p. 160) I should at once shut up and abandon the fight. If she spoke the truth in 1882 she endorsed me in 1884. Those who have made a study of the law of evidence will see it at once. Read carefully Eze. 14:1-11 with the testimony of 1882; also Test. Vol. 2, pp. 444, 445. See further on.

The Gospel Review has been sent to leading men among Seventh Day Adventists since 1897, defining fundamental propositions, and the answer comes back that they can not understand my "vagaries." We will now try to reason with the lay brethren and see what answer they will render. We are commanded by our Lord to first go to the lost sheep of the house of Israel before going to the Gentiles. Matt. 10:5, 6.

In 1885 our daughter in vision was shown the church in the days of Ahab (1 Kings 22:17), and in the days of Christ (Matt. 9:36), and today,—that the people were scattered, "tired and lay down," as to their former zeal as overcomers, and had no shepherd. She was in sorrow, and then she was pointed to Numbers 27:16, 17: "Let the Lord, the God of the Spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd." Will the Lord forsake his people?—What is the object of the Angel of Rev. 18?

I do not write these things without

hope of a reformation "for all the promises of God in Christ are yea, and in him amen, unto the glory of God by us." Every divine promise is built upon at least four pillars. God's word, which will not suffer him to deceive (Heb. 6:16-20); His love, which will not suffer him to forget (1 John 4:9; Isa. 49:15); His truth which will not suffer him to change (Mal. 1:6); and His power, "the power of God" (2 Cor. 13:4), which makes us able to fulfill the plan of salvation, though the enemy, the church in apostasy, may scoff and frown,—a lion in the way," but bound by error, the manacles of her own forging.

Let us consider a well established fact among you, and profit by it: Did not the Second angel in joining the First take the precious from the vile? and the Third, likewise? At the time of the rise of the Angel of Rev. 18 (Luke 14:17, Micah 7:15), the Lord entered into judgment with the living that fulfill the Scriptures in condemning themselves by offering excuses (Matt. 12:37; Luke 14:18-20), but in due time 2 Pet. 2:9 He will take the precious from the vile? **Where is sanctified reason?** The word of God is the very perfection of reason; do you compass it? (John 12:38.)

Let us now make a note of a few of the many things the S. D. A. ministers failed to comprehend. In vision our daughter was made to understand Matt. 24:43, "good men of the house" and for example, H. M. Kenyon was shown to be one of that number. Although a good man he did not understand the cleansing of the sanctuary (Dan. 8), and consequently did not know how or when the Lord would come to his church, and he suffered error after error to be fastened in the minds of the people; see further on. She was told the meaning of Matt. 5:19, and G. I. Butler was cited. She saw him discussing the salt question with Dr. J. H. Kellogg, before the congregation in the tabernacle, Battle Creek, Michigan. After the discussion he asked the congregation who had the weight of evidence, and the decision was in favor of Butler. Her accompanying angel opened the Bible to Matt. 5:19, then she was informed that from henceforth "all new truth must be revealed to him by men." "I saw his youngest son laboring to define present truth to him."

She saw that there is great danger of his never seeing the message of Rev. 18, for "I saw that he refused to be convinced." He wrote me, "I am tired." His son and others may now labor with him. There is with God a limit at which forbearance ceases to be a virtue. Hosea. 4:17.

When we informed a committee (J. H. Waggoner, M. C. Cornell, W. C. Sisley and Wm. W. Putnam) chosen by the B. C. church to examine our children, presented for baptism, they examined me instead. After hearing what I claimed was fulfilling, namely, Luke 14:17, J. H. Waggoner began to calumniate me, trying to show that I possessed no reputation, for he had letters, he said, in his possession that satisfied him as to who I was. He did not produce them, however, to give me a chance reply to them.

My wife, on seeing the trend of the conversation, asked, Are you willing to take the blood of our children upon yourselves? After he obtained the consent, a nod from the other three of the committee, he said, "We are willing." She then asked him what he would have done had his daughter had the vision? He replied, "I would have kicked her out at the back door," and suiting the action to the word, he kicked.

It was the limit. A voice had bidden Anna to leave the room. She arose and left, and we soon followed.

When the two letters, found in this paper, postmarked July 13, had been posted, we were informed that two letters were on the way that were the limit. My brethren, cease striving with such. Go to them who will hear you. The Lord will deal with calumniators, liars and blasphemers during the time of the third woe, and at the end of the world. Rev. 19:20.

The Book of Life and The Book of Remembrance are as old as the plan of salvation. When Adam, by faith, laid hold on eternal life, and presented before the Father the blood of the atonement (Lev. 17:11), his name was written in The Book of Life. His sin was blotted from The Book of Remembrance and charged in The Book of Transgressions (Isa. 53:6), to be made transferable again by Calvary, and to be confessed upon the head of Satan at the end of the gospel age. Hence the controversy between Christ and Satan.

But the church teaches that the blotting out of sins from The Book of Remembrance is done during the time of the cleansing of the Sanctuary, beginning at the end of the 2300 days, 1844, which would be to practically teach that remission of sins was only figurative in both dispensations until the time of the cleansing of the Sanctuary. This erroneous view was corrected by a vision given in February, 1885, wherein it was shown that our names are written in The Book of Life upon entering the way of life; not at conversion, but when we are found fulfilling the laws given for the remission of sins. (Lev. 17:11; Gen. 17:14; Mark 16:16),—the seals of salvation. "I saw that all sins, iniquities and transgressions were then blotted from The Book of Remembrance, but there were sins again charged to our accounts (in The Book of Remembrance), but a way has been provided by which they may also be remitted." Matt. 26:27, 28; see Luke 1:6. But he that eateth and drinketh, cherishing in his heart some sin, his sin remains. See Eze. 18:24, 26; 33:12, 13; Matt. 12:43-45; Luke 8:15; Rom. 2:7-9; Heb. 10:38; 2 Pet. 2:21. (The blood of the covenant witnesseth against such (1 Cor. 11:26-29), and if found incorrigible, having grieved away the Holy Spirit, they receive the seal of the beast. See Rev. 12:9; 14:9, 11; Matt. 12:32. The word "seal" and "mark" are synonymous terms.

During the time of the cleansing of the Sanctuary, beginning at the end of the 2300 days, the names of the children of Cain (they who offer an unacceptable sacrifice) are blotted out of The Book of Life and written in The Book of Death. And during this event the crowns are made for the righteous; jewels of recompense set, and white robes for those who shall walk with God in white, and when the cases of the living were to be examined, He sent His servant, to say unto them who were bidden, "Come for all things are now ready," to secure the kingdom. Is not this prophecy couched in a parable (Mark 4:11, 12) to those who were not ready?—"They all with one consent began to make excuse"; all were alike guilty. (Haggai 2:14). There was and is a time when the possession of lands and merchandise and wives is criminality; if it were not so, why the excuse? "The Scriptures cannot be broken." None can fellowship them that are defiled with another man's wife. The Lord permitted divorce because of adultery (Matt. 19:9), but this did not give a privilege to marry another and be guiltless. (Mark 10:10-

12; Rom. 7:3; 1 Cor. 7:11. The Lord considered such marriages adultery, and the law concerning defilement forbids that the church fellowship such. (John 13:1-11; 1 Cor. 5:11-13; Hag. 2:13, 14.) There can be no schisms in the body, the church, and it still prosper. 1 Cor. 12:25, 26. The living judged themselves unworthy, being defiled.

I know of an instance where one of the brethren married the second wife, and she leaving him he went back and took up with the first one. See Deut. 24:1-4. The act of taking the second wife while the first is living is accounted, (1) adultery, (2) as profane of dead. Lev. 21:7, 8. Hence to take back the first wife is as great a defilement as though he took her dead body. "Then said Haggai, If one that is unclean by a dead body [touch one who is clean] shall he be unclean? And the PASTOR answered and said, He shall be unclean." The church has answered, "I have married a wife and therefore I cannot come." Then answered Haggai, and said, "So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer," namely, the blood of the covenant, tithes and offerings, "is unclean." The defiled wash the feet of the undefiled and the whole body is polluted. No other conclusion can be arrived at; the judgments will reveal whom the Lord honors, if you fail to see it today. This one incontrovertible fact should call a halt in the church's course to the pit. We have heard it argued that Deut. 24:1-4 is invalid under the gospel, and to wash the feet of such is to sustain their position. If Deut. 24:1-4 is invalid, then is chapter 22:30; and Paul was mistaken. 1 Cor. 5.

We yet see more sin tolerated; yes winked at, by the church, namely, parents give both their sons and daughters to the Gentiles. Sons and daughters might marry outside the faith, but the parents cannot make a feast in honor of the occasion; neither can the church fellowship such, "outside the camp shall their dwelling place be." Paul said we should not fellowship "with fornicators," people who are not lawfully married, "covetous, idolators, railers, drunkards and extortioners," and we can add, and that, too, without successful contradiction that we cannot fellowship those who disregard the testimonies on eating, dressing, hair, beard, etc., without incurring the Lord's displeasure. How authoritative and positive is the law of the atonement?—"But the soul that eateth * * * of the peace offering (Matt. 26:27, 28) that pertains unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people. Moreover, the soul that shall touch an unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the peace offering, which pertain unto the Lord, even that soul shall be cut off from his people." Lev. 7:20, 21.

Those who profess to have put on Christ must not live as they list, but as He pleases. Though redeemed from the curse of the law, nevertheless we must walk in entire separation from those things that defile. Exodus 19:15; Joel 2:16; Zech. 7:3; 1 Cor. 7:5 (1 Sam. 21:4, 5) are obligatory on the approach of the ordinances, and upon the Sabbath day. We must be in all things obedient, which is an emanation from the righteousness of Christ, for he is "the author of eternal salvation to all that obey him." "All unrighteousness is sin," and whosoever washes the feet of him who knowingly breaks any commandment is presumpt-

ious. Ex. 21:14; Numb. 15:30; Lev. 20:3, 6, 10; Deut. 1:43; 17:12; 29:19; Ps. 19; 13; Matt. 12:32; Heb. 10:26, 29; 2 Pet. 2:10. "The pastor's lips should keep knowledge and the people should seek the law at his mouth," lest they sin ignorantly and be found guilty. Mal. 2:7; Lev. 5:17; Eze. 3:17-20. If any be overtaken in a fault, seek to restore them (Gal. 6:1), and let them confess their sin to God, and their fault, their inherent temptations and weaknesses to one another, and pray one for another, and they shall be healed. Jas. 5:16; 1 John 5:16.

The Scriptures have been broken, and the pastors must give an account. Heb. 13:17; Luke 14:24; Jer. 15:1-3. No marvel that the message of Rev. 18 is not comprehended; their light has gone out. The Elders are fornicators (1 Cor. 6:9); no other conclusion can be arrived at, because they are guilty of tolerating what the Scriptures most positively forbid. Rev. 22:15 describes their companions and 19:20 their doom.

Because I have no reputation it is no evidence I have not told you the truth. Truth stands on stronger foundations than a man's reputation. The doctrine of our Lord Jesus is an example of this fact. When men attempt to refute the truth by slander it is an evidence of viciousness and of defeat. Give the culminators time and they will be their own witness. Seek your defense from the Scriptures and from reason; yea, the Scriptures are nothing but inspired reason; the perfection of God's reason; resort to them, and—"well done."

In vision it was shown that the cases of the righteous dead were all decided upon by the end of the forty years (Micah 7:15), 1884, and that angels with robes and crowns were standing by the graves of the saints, while the Elders with their congregations were crying out "fanaticism," when they should have been glad and rejoiced (Rev. 19:7) to have been able to secure the kingdom. But being unready she was shown a committee of Elders standing before Sister White, asking whether the vision of the two paths was from heaven, and an angel bade Sister White give them the same answer they had given the Lord, namely, "FANATICISM," and she was inspired to add, "and wickedness."

Who are the wicked? The Elders who denied the fulfillment of the Scriptures, and report slander and calumny to their congregations, or is it he who published the vision? This question will bear investigation. It will be investigated; if not today, it may eat your flesh, as by fire during the time of the third woe.

The visions of 1884 revealed that Dan. 12:1, 2; Matt. 24:27, could have fulfilled at the end of the forty years, if the Scriptures had been correctly interpreted and fulfilled by the messengers of the third angel, and the church might have been glad and have rejoiced (Rev. 19:7); but she made excuse and is now entering the false loud cry, and I am "unto them as one that mocked." See Jer. 20:7-13, note verse 10.

We have repeatedly sent the Elders essential propositions of truth, based upon the word of God, cited through the spirit of prophecy, the testimony of Jesus, and they have treated them with reproach; but contumely will never silence truth; for Heaven stands for a triumphant vindication and defense of truth, character and conduct against charges of error and wrong. Jehovah is the friend of truth; "be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Jehovah trieth all offenders, we must abide his verdict;

"shall not the judge of all the earth do right?"

Eld. H. W. Carr, with others, scorn the idea that they are slandering the Lord's truth in classing me with the back-sliders. See his letter.

I am not giving the propositions in this paper. I will, however, make a few remarks, or comments, sustaining my position taken; if interested send for the propositions.

The visions taught the principle found in proposition 1, namely, that Jehovah has given us His Word and Oath in the Scriptures and both must be fulfilled or His life and His kingdom is imperiled, because he swore by Himself, that is, by His own existence. This is the scope and force of an oath made by Jehovah. Do you not recognize that an erroneous interpretation must cause God's word to fail?

We declare that if "the mark of the beast" is defined to be Sunday (Sunday is unquestionably a mark of apostasy, so is sprinkling and pouring for baptism and the abrogation of the ordinance of judgment. (John 13:1-11); if "the seal of God" is defined to be the Sabbath, "the seal of the living God" to be the final seal (Eld. U. Smith defines it to be the Sabbath, Mrs. E. G. White, the final seal), the United States, the two horned beast; and Turkey's expulsion from Europe said to be during the time of the sixth plague; if texts are quoted and applied to the Seventh-day Sabbath that explicitly refer to the ceremonial sabbaths, it is to both "take away" and "add to" the word of God, and to thwart both His Word and Oath, hence the warning (Early Writings, p. 121) and penalty. Rev. 22:18, 19.

Erroneous interpretations must cause the word of God to fail, and both the Word and the Oath be to His reproach. So great are the consequences that Jesus must cease to offer incense with the prayers of a people who define God's Word (Rev. 1:1) incorrectly (Prov. 29:9); they shut the door against themselves (Matt. 25:10); they are without a mediator—not one of those men shall taste of my supper." Luke 14:17-24.

Do you not recognize that when doctrine is thrust upon the church that is not agreeable to divine revelation it is the work of the Adversary, and should be speedily eliminated? To the third angel's message belongs the whole truth; why tolerate error?

Prop. 2. The seal of God is placed upon the overcomer (Rev. 3:12); the mark of his name (Rev. 14:9-11) upon them who are weighed in the balance of the Sanctuary and found wanting. Luke 14:24. We have a proof of this fact in the judgment Jehovah passed upon Cain, Korah, Dathan, Abiram, Achan, and Judas. Their sin was "greater than can be forgiven." Gen. 4:13, margin. Mark 3:30. Sister White, in the 1885 leaflet, "FANATICISM AND WICKEDNESS," wrote what the Elders had declared, namely, "The visions of that poor child are from the devil." The Lord revealed this to us through vision. The Scriptures furnish an example as proof that a prophet of the Lord has replied as did the false prophets. 1 Kings 22:13-15. Both Moses and Ezekiel cited that law and the consequences of its violation, which are deception and punishment by being cut off. Deut. 13:1-5, note vs. 5; Eze. 14:1-11, note vs. 9, 10. Those who love the truth will take these Scriptures into consideration, and more especially so because Sister White saw the law of deception operative in 1882, Testimony for the Church, No. 31, p. 160. Also why this law was declared applicable was that they had not defined the Scriptures

correctly and thereby permitted sin in their midst. These sins were their idols. Luke 14:18-20. The Elders actually possessed less spiritual eyesight than did Ahab, for he adjured the prophet, but the Elders did not. Ahab got the truth, the Elders received back their own decisions. We can come to but one conclusion, namely: The Elders did not know their privileges as revealed through the Scriptures,—an infamy that can never be suppressed; the forgiveness (if forgiveness can be found (Heb. 12:17; Jer. 15:1-3), demands the deepest repentance.

Repentance may be possible, if justification of past conduct is repudiated; but if not, and coming to the place of the Lord's name (Matt. 26:27, 28), rebelling against the truth (1 Sam. 15:23), it has never forgiveness; it is the sin of blasphemy. Eph. 4:30; Rev. 14:9, 11.

"If any man receive a mark, the mark of his (Rev. 12:9) name,"—because of blasphemy "he shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."—It was shown our daughter that Satan set his seal on some whole churches. Her attending angel said to her, "Luke 14:17 is fulfilling."

Prop. 3. The Melchisedec priesthood began with Adam and was the first and better priesthood. Christ was chosen after that order. Heb. 5 and 7. That priesthood did not depend upon genealogy, but men were chosen because of fitness. Job is a good example. (See Chap. 1:5; 42:7, 8. Cain had a privilege to be ruler, or "king of righteousness"; ruler, or "king of peace." "If thou doest well,"—like thy brother Abel, "shalt thou not be accepted? And if thou doest not well,"—in offering the blood of the covenant, thou shalt bear thy sin, "sin lieth at (thy) door. "And unto thee shall [he look] be his desire, and thou shalt rule over him." See Heb. 7:2. "The wise shall understand." Dan. 12:10. It is darkness to the wicked, for they are prejudiced (Luke 14:24); "the wicked shall do wickedly."

Prop. 4. Do you admit that an evil spirit can enter the heart, and "the last state of that man is worse than the first?"—Matt. 12:43-45; Acts 5:3. Then an angel commissioned to fulfill righteousness can enter, and the last state of that man is better than the first. John 14:26; Acts 4:31. Some of the Elders have written us that they can see no light in proposition 4.

Our daughter was shown the office work of our three attending angels, (1) guardian angel, (2) a recording angel, (3) the Holy Spirit,—an angel commissioned to strengthen us and bring all things to our remembrance. Deny this fact and you deny the teachings of the Scriptures, and declare His revelations to be the work of an unclean spirit, and "it never hath forgiveness." Mark 3:29, 30. Investigate before you "express your heart." The pit awaits the froward in unrighteousness. This is plain talk, but the case demands it. You who possess the white stone (Rev. 2:17) will readily recognize those who have blasphemed. They present their own credentials. Touch them with these truths, and you hit them hard; and in wrath or prejudice they present their own testimony in confirmation of what I have told you,—they reveal the Spirit of their Master. Rom. 6:16.

Prop. 5. The Sabbath is the seal affixed to the law of God. In the fourth commandment, only, is the Name of the Author and Creator. When we have walked

blamelessly in the moral precepts, the Sabbath included, we are accounted as "clean through the word," but not justified; and where "two or three meet in my Name," and "My Name" is on the altar (Ex. 20:24; Deut. 12:11; Matt. 18:20), there will I come and sup (Rev. 3:20) and give you the Holy Spirit, and the remission of sins. John 20:22, 23. In the ordinances of the Lord's house we recognize and acknowledge Christ our Saviour and Redeemer and are justified, that is, accounted righteous. Luke 1:6; 1 Cor. 11:26; Mark 16:16; Matt. 26:28. He that overcometh receives the Seal of God. Rev. 3:12. Can words be plainer than words are? We marvel that the Elders have overlooked these self-evident facts. See Testimonies for the Church, Vol. 2, p. 606.—"Not another ray of light shall shine upon your pathway until you have lived up to the light you have already received."

Ex. 31:13 and Eze. 20:12, 20 speaks expressly of the ceremonial Sabbaths. Lev. 23. S. D. A. Writers and Speakers quote these texts as applying to the Sabbath. The Sunday advocates quote Ex. 20:8-11 to sustain their position, and we marvel at their deception, or duplicity. Can you discern that which is false and know which is true? Then you possess wisdom and understanding, and know truth when you hear it. The Elders tell us that our doctrine is "vagueries," "silly productions," "deception," and "for the life of me, I can't make out what he means." We reply, "Ye are servants to whom ye obey" and your light has become darkness. Matt. 6:23. What other conclusion can be drawn?

Prop. 7. The man of sin changed the ordinances and the law, (Dan. 7:25). History, the witness, confirms the fact. To the informed a mere statement of a fact is sufficient argument. The Old Testament reveals the respect the Lord had for His ordinances that signified the atonement to be made by His divine Son. Gen. 4:4; 15:17; Lev. 9:24; Judges 6:21; 1 Kings 18:24, 38; 1 Chron. 21:26; 2 Chron. 7:1. "The burnt offerings were in abundance, with the fat of the peace offerings, and the drink offering. So the service of the house of the Lord was set in order." "Then the priests, the Levites, arose and blessed the people; and their voice was heard, and their prayer came up to his holy dwelling place, even to heaven, and in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered." 2 Chron., chapters 29 to 31. The oblations at the sanctuary, when presented in humble faith and love, were graciously accepted, as typical of the Redeemer's atoning sacrifice; and the answer, by fire from heaven, consuming the victims, was the most decisive proof of their acceptance. Jesus said, "this cup is the new testament in my blood." "For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come." The book of Acts, the history of Apostolic times, reveals that the believers, under the new covenant, were filled with the Holy Spirit.

The Adversary, taking counsel at the mouth of Paul the Apostle, who wrote, "He that eateth and drinketh unworthily eateth and drinketh condemnation," began to labor both with laity and pastors, causing some of them to prevent the fulfillment of doctrine, precept and practice, until both "the ordinances" and "the law" were changed, both as to intent and purpose. The intention of the ordinances of reconciliation is for a memorial of

Christ's atonement; the purpose of their observance is for the remission of sin, and a seal of justification. Acts 2:38; Matt. 26:28. The law is a rule of moral action of which the keeping of Sabbath is for a memorial of creation and seal of sanctification. Walking in the law of the Lord blameless is to be sanctified, or clean through the word; and in all the appointed ordinances is to be justified from the guilt of sin,—accounted righteous through the blood of Christ. Rom. 5:9. Ten such men could not be found in Sodom, and it was destroyed. Gen. 18:32; Luke 1:6. Why are your ears dull of hearing?—Matt. 23:13.

From what you have already learned from reading this paper, I ask, has the breach been repaired, and have the paths to dwell in been restored in both knowledge and action? No! Then why do you pay tithes to spread that which is imperfect? Souls converted to error will be required at your hand. Money in the hands of a people who are not spreading the whole truth is a snare to them, and it will be required of you in the day of judgment. The wise child of God surveys the situation; values his own and others' souls, and will never be the means of spreading error, but rather of exposing it, and will all his prejudices guard. Our wisdom must be innocent, or it shall receive the reward due to knavery. Ignorance is not innocency (Lev. 5:17), but is the dupe of hirelings. John 10:12. Has the enemy of souls duped the Messengers of the third angel? What reply are you going to make?

In proposition 8 the Watchmen were adjured; we note their responses, and also note how carefully they have avoided answering the propositions. They evidently watched, wished to catch a word or act, and, tiger like, spring upon their victim; their letters are a witness. I made use of a custom that neither the moral nor the civil law forbade,—wrote the name and address of the pastor on the upper left hand corner of the wrapper to whom we desired an opinion to be given; the card enclosed explained what was wanted; the name in the circular letter and the one on the wrapper were not the same; third class postage will not return it; none need have been deceived. The thing that troubles, is, some replied favorably, and those guilty of bloods are angry at the innocent, as the Elder's letters witness, and a boomerang was thrown by them; they may now dodge their own missile. If I have told you the truth concerning my experiences, then the Elders have destroyed my reputation, both by indifference to the demands of the Scriptures (Matt. 18:15-18 and Eze. 14:1-11; Deut. 13:1-5) and through prejudice, sin lieth at their door. They are so opposed to the cause of Christ (Luke 17:25) that they forbid their reputation to aid in the cause of truth; this is their record in heaven. Their opposition to these plain self evident doctrines as set forth in this paper is a proof of whose servants they are. God has given you reason; will you stultify it at your peril? They who do not come to the defense of truth would look complacently, yea, with satisfaction on the crucifixion of the Lord. Luke 17:25. "God is a witness betwixt me and thee." Watch for the Elders' reply, and watch your own heart before you express an opinion, for your recording angel stands by, and your words and your heart will be a witness in the heavenly courts. The Elders must now reply to the propositions, or prove to the sensible to be utterly defeated; as hypocrites shamed by their own exposure. Silence, in the time of emer-

gencies, is no virtue. Judges 5:23. Ignorance, at such a time as this, is an abomination, and idolatry. Act 17:30; 1 Sam. 15:23. Persecution by calumny is most intolerable with Jehovah. Zech 8:17; Prov. 6:16-19; Jer. 20:10-13; Ps. 31:13.

Proposition 10. The authority and power attributed to the messengers of Rev. 7:2 and 18:1-4 show that they are identical. This authority or right to control is from Jehovah. That servant possesses authority from on high to command, saying, "hurt not," and by his power he calls all heaven to his aid, and the earth is lightened with glory, the brightness of truth; but not truth mingled with error, for, says the apostle, "a little leaven leaveneth the whole lump."

The people choose a man to be their sheriff, the chief officer of the county; a seal of authority is given him, and the government confirms and ratifies the act of that official when he fulfills the law. He may arrest any man charged with crime and incarcerate him; in short, it is the place of a civil magistrate to execute the laws, and the government must sustain him. This illustration affords a definition to the term "Seal of the living God." Rev. 7:2. The Scriptures furnish examples: Jehovah sent Moses, and he requested Pharaoh to "Let my people Israel go that they may hold a feast. * *

* A sacrifice unto the Lord our God." Pharaoh refused to comply. Jehovah, at the call of Moses, destroyed Pharaoh and his host. Ex. 14:27; 15:1. Joshua commanded saying, "Sun, stand thou still upon Gibeon; and thou moon, in the valley of Ajalon. So the sun stood still in the midst of heaven, and hasted not to go down about a whole day." Elijah declared before the king, "There shall not be dew nor rain these years, but according to my word"; "and it rained not." Jesus commanded the unclean spirits and they obeyed; he commanded the waves to still and there was a great calm; the graves to open and the dead came forth. Jehovah empowered that servant (Luke 14:17) to say, "Come, for all things are now ready," to secure the kingdom." Dan. 12:1. The unreadiness of the church called forth an excuse; and their lack of understanding, contempt. Shall not Jehovah sustain his word and work?

The Scriptures foretell two delays connected with the three angels' messages, namely, at the end of the 2300 days (Dan. 8:14), 1844, and at the end of the 40 years (Micah 7:15; Luke 14:18-20), 1884. The apostate protestant pastors refuse to acknowledge the explanation of the former, and nominal Adventist Elders the latter. But when the seventh angel shall begin to sound, "there shall no longer be delay." Rev. 10:6, 7; R. V. margin. The Lord shall set his hand a second time to recover the remnant of his people (Isa. 11:11), defending His work.

To define the term seal of the living God" erroneously would be to lose its privileges and prerogative. He who knows not his opportunities loses his privileges and his message becomes abortive.

It is plainly stated in experience and views, pp. 47, 48, and Supplement p. 1 and in Testimonies for the Church, Vol. 1, p. 268, that there is to be great trouble in the land, followed by "a little time of peace." The Angel of Rev. 7, like as did Elijah, ask Jehovah to send judgments"; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9.

"I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine and pestilence were abroad in the land. As these things surrounded God's people, they be-

gan to press together, and cast aside their little difficulties. Self-dignity no longer controlled them; deep humility took its place. Suffering, perplexity and privation caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom." In Experience and Views we read:

"And at the commencement of the time of trouble, we were filled with the Holy Ghost, as we went forth and proclaimed the Sabbath [third angel's message] more fully."

But they define the Sabbath to be "the seal of God," and "the mark of the beast to be Sunday. Having defined the Scriptures erroneously, Sister White wrote imperfectly, namely, "proclaimed the Sabbath more fully."—We ask does the Sabbath constitute the only burden of the third angel's message? "The man of sin" thought to change both the doctrine of "the faith of Jesus," and the moral law, both the instrumentality through which the seal of God is obtained, and the seal of sanctification. Those who keep all the commandments and statutes (testimonies for the church) keep the seventh day holy, keep the Sabbath; such have not "fouled the residue with their feet." (Exp. and Views, p. 30); such keep the seal of the law, and "the faith of Jesus," and receive "the seal of God"; or in other words, they who are accounted righteous walk in all the commandments and ordinances blameless. Luke 1:6; Rev. 14:12. Neither Mrs. E. G. White nor the Elders comprehend the doctrine of "the faith of Jesus" "when time shall close," as is evidence by the testimony of Jesus. See Exp. and Views, p. 68, Appendix.

Let the Elders settle as to when the vision was to have its fulfillment, at the end of the 2300 days or "when time shall close?" The vision contains the evidence. It has been interpreted to have had its fulfillment; the facts, however, witness that it shall be when time shall close. This contradiction need not puzzle the man who has mastered the law of evidence, who has heeded the counsel of our Lord and obtained "eyesalve." If any are still perplexed wait for further evidences.

The spirit of prophecy witnesses to the fact that the blowing of the four winds shall be prolonged until the rulers of earth will be compelled to inquire of Jehovah's messenger as to how peace may be restored, and, like Elijah, he puts the altar to the test. Let every church offer the blood of the covenant. First, the Protestant churches. Their pastors have assured the people that Jehovah is with them;—lo, wrath continues. Seventh Day Adventists have challenged the protestant world with their message as being the truth, the whole truth. They have declared the Sabbath to be the "seal of God," and "the seal of the living God," and that God's people are "sealed with the seal of the Living God." Exp. and Views, p. 31; Thoughts on Rev. 9:4; Appeal to Clergy, p. 7. Will Jehovah honor false definitions when they present before him the blood of the covenant?—lo, fury will be added to wrath. Something now must be done. "I was shown that when men were compelled (Isa. 26:9) to humble themselves, and acknowledged Jehovah's altar and servants, peace was restored." This vision was given April, 1886.

After the blowing of the four winds there will be no United States as they exist today. All this talk about the United States in Prophecy (Rev. 13: 11-18, of which over 255,000 books are sold; "the Two Republics," another de-

ception book, "A Two-Fold Prophecy Twice Repeated"; "The Perils of the Republic," which define the United States to be the two horned beast, are false and deceptive in the extreme. These books cost time, money, and worse than all, souls of men and somebody must pay the penalty. See propositions 13, 15, 20.

The thoughtful reader of Rev. 13:11-18 must see that the two horned beast is a universal power that will cause the earth, and them that dwell therein" to acknowledge some doctrine of the ten horned beast, and this power will be manifest, all over the earth. Wherever apostate protestantism is found, there is this two-horned beast whose mouth speaks like the dragon. If the two-horned beast is the United States, is to follow Rome, political, as these false interpreters interpret, then the United States rules the earth, and is a fifth universal kingdom.

The book of Daniel, chapters 2 and 7, teaches no such doctrine. When the truth is once known it will be seen that false teachers have destroyed the meaning of the word of God. Rev. 22:18, 19 is their position. They tell us also that Dan. 11:44, 45, marks the event of Rev. 16:12 (see proposition 9); this is false. It heralds the event of Matt. 24:27, the time of the sealing of the 144,000, the first fruits, Rev. 14:1-5; after which event a great harvest is gathered. Rev. 7:9, as both the Scriptures and the Testimony of Jesus declare. Luke 14:22 speaks of the first fruits gathered, and verse 23, of the great harvest to be gathered. "I saw after the shaking time (Dan. 12:1; Matt. 24:27; Luke 21:26) the gospel of the kingdom secured (Matt. 24:14) was preached to all the world." In Early Writing, Mrs. E. G. White testifies to the same fact. See pp. 132, 133.

When these facts were made known to our daughter, she said to her attending angel, "Why don't Sister White tell them these things, for she has seen and recorded light upon these subjects? He replied, "Do the Elders believe you?" "No," she said, "Neither do they believe Sister White any more than they believe you." Read Testimony for the Church, No. 31, p. 213. The false interpretation give proof of the fact.

The Book, entitled "The Coming of the Son of Man," was shown our daughter, and will yet be given to the people, and in that book all the errors will be corrected; nevertheless, she was shown that there would be more light given after the "shaking time." The facts are, the messengers of the third angel have, by false interpretations gotten doctrine and prophecy all out of harmony, and when the truth is presented, they cannot comprehend it; they call the truth "vagaries" and say, "For the life of me, I cannot understand you."

The following testimony is edifying, and such an one would receive the whole truth joyfully, as well as truth mingled with error.

"How She Found the Truth"

"In the year 1903 I was living with my three small children at Marrickville, a suburb of Sydney, New South Wales, my husband being in Singapore.

"One day two ladies came to my house, canvassing for the book 'Christ's Object Lessons.' In the course of conversation they told me that they belonged to the Seventh-day Adventist Church. I invited them to come again to see me, as I wanted to find out more of their belief. I said to myself, 'Can it be possible I am wrong in keeping the first day of the week? I must, at any cost, find out.' However, these good ladies, Mrs. and Miss Moseley from Petersham,

brought me tracts on the Sabbath question. These I studied eagerly, comparing scripture with scripture, and finding no change to warrant the keeping of the first day as the Sabbath. These kind Christian sisters then brought me that good book, 'Daniel and the Revelation.' I had never before seen any exposition on these wonderful books, and I determined to study the subject. O, what raptures were unfolded to my beclouded sight.

"I used to rise at the first streak of dawn, while my children were peacefully sleeping, and study this book. Aye, often in the middle of the night, in the stillness, and with an intense longing to learn more of these wonderful themes, I would rise and read and study. My whole soul was crying out, The truth! the truth is what I want! In the course of a few months, I met several other Adventist friends,—Mrs. Stuckey, Mr. Hulbert, and Mr. and Mrs. Hardy, the latter being, I believe, the oldest Seventh-day Adventist in Sydney. These all gave me instruction in Scriptural matters, and I began to realize the dense darkness I was in.

"In the year 1904, my husband sent me word to return to Singapore, and in the early part of 1905 I returned. Here I met Brother and Sister Jones, and learned much from their kindly advice. I made up my mind to keep God's holy Sabbath and fully obey him, by his help, not in my own strength.

"I thank God that he led the Seventh-day Adventist people to my door, and that I was enabled by his grace to step out from darkness into light, and to throw my lot in with these people, determined to have the truth, the whole truth, and nothing but the truth, as revealed in the Holy Scriptures.

"And now my prayer is that I may be a light-bearer to others in darkness.—Mrs. J. Lindsay, in Australian Union Conference Record."—Review and Herald, Aug. 6, 1908, p. 17.

I met a lady in Michigan that gave a similar testimony. I carefully unfolded the message of Rev. 18, (Luke 14:17) to her, and the light given us on both doctrine and prophecy. She received it joyfully. The Elders heard that she was being "deceived" and came and preached against the doctrines we held. When I saw her later, she replied, "If Seventh-day Adventist are going to hell, I am going with them." From that time on no more new light, as formerly, shone upon her mind. She afterward said, "I am greatly disappointed in the Adventist people." She had made her decision, and it was shown to us, through the Spirit of Prophecy, that such must wait for a season,—at the beginning of the time of trouble some may see and repent, and give God the glory. We must now await their repentance.

Whether the light of Rev. 18 will cause Sister J. Lindsay to stumble, I know not; but my advice to such, is, to pursue the same course she has pursued, "To the law and to the testimony;"—the Message of Revelations 18, must agree with both, and those who have perverted the message of the Third Angel will, as a matter of fact, vehemently fight it; this is the history of apostasy.

When our daughter saw in vision, the Elders inquiring of Sister White concerning the vision of the two paths, she saw a placard over Sister White's head, having on it these words: "You must decide for yourselves and not rely on the opinions of others." God has given you the Bible and your reason, to interpret it. Now there are two spirits at your com-

mand, namely, the Holy Spirit (John 14:26) and an evil spirit (Zech. 3:1); do not I entreat you, speak against the Spirit of God; it is blasphemy, and may result in your receiving the mark of his name. Rev. 14:11. At this point of our study I will relate an incident, which, I hope, may be of value to many. A sister in —, having received the message of Rev. 18, walked in the light of it for a season. She dreamed that an Elder, an M. D., ran after her to mark her in the hand. Several years after, having grown cold, because of abounding iniquity (Matt. 24:13) she sought the advice of the doctor, and he advised her to come with them. He was so polite and kind (a policy that needs watching) that she went. We reminded her of her dream, to no purpose, however, and on the day of the communion she was induced to partake with them. A few days later one of the brethren visited her, and she sent the following message: "Tell the Garmires that if they come to visit me, I will throw boiling water on them." Her dream was fulfilled, Satan had, by the help of Eld. —, marked her in the hand. Rev. 14:9. One of the aged sisters in the church told me, several years afterwards that "Mrs. — has married and gone away, and it is a good riddance, for she was one of the biggest liars I ever met." I was surprised, for when we knew her, she was a truthful woman. I relate these things, not to publish her, but that all who read these pages, or hear of the doctrines we teach, may act with discretion and wisdom. Remember the words of Paul, 1 Cor. 11:26-30. The blood of the covenant, administered at the hand of the righteous, is a seal of salvation, and at the hand of unrighteous men, (unrighteous, because they fellowship iniquity, John 13:1-11; 1 Cor. 5:11-13) is a seal of condemnation. Read this paper several times; the dark places will become light.

The mark of the beast (Rev. 12:9) in the forehead, and the mark of the man of sin in the hand are terms that require a Scriptural definition. In Acts 4:26, 27, we read that Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together against Jehovah, and against his anointed Son. In Matt. 27:24 we read that when "Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, 'I am innocent of the blood of this just person: see ye to it.'" The disciples did not consider him innocent. He and his fellows were coerced to crucify Jesus; the mark in the hand. Satan had taken possession of the heart and mind of the leaders in Israel, because of blasphemy, and they compelled the Gentiles to mock, chastise and to murder the Lord's Anointed. The former had the seal of Satan in the forehead, the latter the seal of that great apostasy in the hand. The sister (above referred to) who felt to use the boiling water, had the spirit of "the man of sin," and the mouth of the dragon; "Satan had entered" and set his seal on her.

Do you wish to further investigate this subject. See the book, Coming to the Son of Man.

It was asked in the vision, "What shall we do with the tithes and offerings?" Said her accompany angel, "Keep it, the Lord will make known to you what to do with them?"

Eld. G. B. Thompson wrote to one of the brethren who had inquired of him concerning these doctrines. He evaded giving an opinion, but wrote as follows:

"We had very excellent meetings in the Northern Union Conferences. At the

North Dakota meeting we raised some \$25,000 for foreign missions. In a meeting in Canada where there were only about seventy-present we raised about \$2,500 for missions—all this besides funds raised for local work in these conferences. This will give you some idea of the advancement of the work."

We reply, that affords no proof. If the S. D. A. people would give every penny of their possessions to the managers of the missionary fund, and the printed page be scattered like autumn leaves, and every member with their children would preach the advent near with energy, and hold to one error of essential doctrine, prophecy, precept or practice they would be "weighed in the balance and found wanting." Exp. and Views, p. 30. "The Scriptures must be fulfilled"; He who offends in one point is guilty of all"; "A little leaven leaveneth the whole lump."

In proposition 32 we proved from the Scriptures that to divorce the "one flesh" and marry another was adultery. Mark 10:11, 12; Rom. 7:3; 1 Cor. 7:10-11. There is reported—and probably near the truth, more cases of adultery fellowshiped (John 13:1-11) than there are S. D. A. churches,—4,000 adulterers. Read Hag-gai 2:14. We proved by the Word. (See Prop. 33), that he who shaves his beard violates the Scriptures (Lev. 19:27) and thwarts a purpose of God in nature. Such might be classed as womanish in appearance, a term that signifies man's humiliation, shame and contempt. Paul writes, "Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived; neither.... adulterers, nor effeminate [womanish men],...shall inherit the Kingdom of God."

We unfolded the above truth to a brother who shaved. After a careful consideration of the subject he concluded to let his beard grow. He was both annoyed with it and ashamed of it, and determined in his mind to cut it off, and do as formerly, that is, follow the example of his brethren. But he dreamed he saw the Lord coming. Shame began to take possession of his soul. "I never knew," said he, "what shame meant till then; it is indelible. I put my hand to my face, and lo, my beard was there. In my joy I woke." Read Isa. 66:5 with 1 Cor. 6:10.

To have a good conscience toward God and man requires us to follow all the light we can obtain through nature, the Scriptures and through the Spirit of prophecy, and to do so gladly. Unless we are found "without fault" as to doctrine, and "without guile" as to practice, we shall never be the first fruits (Rev. 14:1-5), and the Kingdom will become lost to us. Why pay money to messengers that know not the whole truth? Why support a cause, that must inevitably fail? What ought to be done?—A conference should be called to reconsider former definitions and practices, and to abandon all that is false and adopt all that is true. With energy (2 Cor. 7:11) exclude error and the incorrigibles, if it saves but one doctrine, or one communicant in ten; or the messenger of Rev. 18, joining the third Angel, will "take the precious from the vile." Jer. 15:19-21. This is a commandment from heaven. There is but one alternative: "Reform; or else I will come unto thee quickly, and will fight against thee with the sword of my mouth," saith the Lord.

To come to the Altar holding error, is to do violence to the oath of the covenant, the sacrament of baptism. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also

reap." The Elders must give an account of their stewardship.

The Bible, reason, and the gifts of the Spirit are only lent. It is our misfortune and our sin to think they are given. Some men will start, therefore, and be angry when the loan is called in. When a misuse is made of these things that are lent, and the Owner, Jehovah, is becoming impoverished, and his stewards, the Elders, are growing rich in institutions that promulgate error, it is a dark sign. Time is being squandered, and the securing of the Kingdom jeopardized. "I was shown that when time,—six thousand years, expired, the Sabbath began." Rev. 20:5. "I saw Satan trying to delay the Lord's work, and gain the time." Miss. A. B. G. Are the Elders the master of the house, or are they only stewards? "The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant," and say, "Give an account of thy stewardship."

But you ask, who are YOU?—Your altars (1 Cor. 11:26-30), are my witnesses; the Sanctuary is my recourse; Jehovah, my defense; "God is not mocked." See Amos 5:21-27.

What does this mean, "If I come again, I will not spare"? The seventh angel's coming, the advent of the third woe will be announced. Then, the disobedient and rebellious will receive chastisement. "For when thy judgment are in the earth, the inhabitants of the world will learn righteousness."

"History repeats itself," and teaches by example. A part of the sixth, and all of the eighth and ninth chapters of Revelation, the unrolled scroll of prophecy, are records of violence. The saints had their vestments covered with blood, "and they cried with a loud voice, saying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that rule the earth?'" and the Lord heard (Matt. 24:22; Rev. 6:11), and peace has been given the people of God. They have had a little rest from papal and heathen persecutions. Now read the last clause of Rev. 6:11, and 12:17; 19:13,—the remnant shall be killed as were the righteous in the days of the great apostasy. The Two horned beast, apostate protestantism uniting with civil magistrates, will make war on the remnant that keep the commandments of God and have the testimony of Jesus, and "their garments shall be dipped in blood." The indications are in sight; let us make a note of them;—the weapons of the past ages are as bright as ever.

There is nothing more unreasonable, more inconsistent with human rights, more contrary to the spirit and precepts of the christian religion, more iniquitous and unjust than persecution. Notwithstanding this self-evident fact, both Protestants and Adventists are following in the path of apostasy. They resort to slander and calumny, the basest, the most sneaking of persecution. It is against natural religion, against revealed religion, and against sound policy. When the spirit of God leaves their altars because of apostasy, the pastors become bigoted, stubborn, and not infrequently intolerant; silenced by arguments, they stab the names of those who possess the truth by besmirching their reputation; but they are powerless against the truth; they rather work for it, because they take with them the tares to be bound with themselves in bundles. The blood of the covenant at the hand of apostate pastors binds for damnation. 1 Cor. 11:26-30. Upon their vesture and thigh will be found written, "Weighed in the balance and found wanting;" but upon those who walk in all of the commandments and

ordinances of the Lord blameless, is written the Name of their Commander, "King of Kings, Lord of lords." When the cup of apostasy is full she dips her hands in blood. Rev. 18:24. We may read the future by the Word, and by the examples of the past. False teachers, if they repent not, are cast alive into the lake of fire. Rev. 19:20. The terror of this event was shown to her in vision. "After the saints left the earth, they looked back and saw the lake of fire." "All that died in the Third Angel's Message were raised in the partial resurrection." Gifts Vol. 1, p. 205. They who have taken from and added to the Word will be there. Rev. 22:18, 19. Those who pierced Jesus and his Word, and those who were instrumental in losing the Kingdom, will suffer an additional punishment. Rev. 19:21.

The whole truth belonged to the messengers of the Third Angel, but there was a lack of principle somewhere among them, and were we to review it here some prominent writers would suddenly appear in a bad light.

Those who have given the Testimony of Jesus a careful study should be able to read the retreating of modern Israel. But he who shows the cause of backsliding does better than he who accuses them of back sliding.

The question that ought to concern the reader most is correct interpretation, for without a perfect doctrine the church cannot be pure, free from mixture with anything that weakens, impairs or pollutes. We have tried, in this paper, to emphasize the office of the ordinances, which is baptism, the ordinance of judgment, and the blood of the new covenant. I have told you before, that one of our daughter's first visions was on the subject of the atonement, on the change of the appointed ordinances and the law. Dan. 7:25. I have, however, argued from a Bible standpoint, because she was shown that the Elders believed,—so far as actual practice is concerned, neither Mrs. E. G. White's visions nor hers.

There are brethren, however, that believe and would do, if they but knew the whole truth, therefore, this paper is written for them; and that those who do not believe may array themselves against the doctrines we hold.

After we sent out the tract containing the vision of the two paths, she was shown the reception it received. She saw the congregations, the pastor and Satan standing by to resist him. Zech. 3:1. As the Elders had not understood the office of the ordinances of reconciliation (John 13:1-11, Matt. 26:27, 28), Satan had sealed them (1 Cor. 11:27-30), and consequently both pastors and congregation were clothed with filthy rags. The Lord had left their altars to the adversary, Satan. "I saw them read the (1884) tract, and heard Satan say to the pastor, 'fanaticism!'; then the pastor would say fanaticism, and the whole congregation would repeat the words of Satan."

Some were perplexed and would not decide, and her attending angel said there was hope for them." The Lord had come to the names of the living and they fulfilled Matt. 12:37. Sister White in Test. Vol. 2, p. 445, says, "I have stated before them that, from what was shown me, but a small number of those now professing to believe the truth would eventually be saved,—not because they could not be saved, but because they would not be saved in God's appointed way." And at another time she says not more than "one in twenty." And the Scriptures tell us that the watchman must give an account. Read carefully Eze. 3:17-20; 33:2-9; Heb. 13:17; Rev. 1:7; 19:20. We have but

little hope for at least 19 out of 20. The 144,000 is still to be made up, for the church under the messengers of the Third Angel has failed to secure the kingdom. This may look discouraging, but it is nevertheless the truth. 19 out of 20 will roar out, "It is a lie." The Lord has kept back the false loud cry for the "one's sake." A few more ordinances passed by, and then we will witness the climax of the false reformations. Early writings, p. 123.

After the time passed, 1884, she (Anna) saw a long period of tarrying time; that I would be gray before the Lord would give the message of Rev. 18 full power. The order of events as revealed to us by the Spirit of God is, (1) Luke 14:21; (2) the blowing of the four winds, sword famine, etc. Nominal adventists are not preparing for this event, (3) a little time of peace and the former rain under the message of Rev. 18; and the work of the two horned beast. As the message that gathers the first fruits, the 144,000 from all over the earth, so false protestantism, with the false prophet, resents their efforts. (4) The fulfillment of Dan. 11:44, 45. (5) The nominal S. D. A. conference, during the conference the 5th important event occurs, namely, Amos 8:9; Matt. 24:27; Dan. 12:1, 2; Hosea 6:1-3. At this event the 144,000 are sealed, and as a consequence, the Kingdom is secured. A partial resurrection is a seal of the fact, (6) The latter rain. Matt. 24:14; Luke 14:23; Rev. 7:9. (7) Amos 8:11, 12. (8) Rev. 16; (9) Matt. 24:30; John 5:28; (10) Rev. 19:20; (11) vs. 21; (12). The Heavenly journey and entrance into heaven to dwell 1000 years. Rev. 20:5. (13) The decent to earth. Rev. 21. (14) The resurrection of the wicked. (15) Satan's kingdom. Isa. 65:20; Rev. 20:3. (16) The destruction of the wicked. Rev. 14:10, 11, (17) The new earth.

To give the vision showing the order of these events would make a book of itself. On event No. 14, she said, "I saw those who knew not the Scriptures perish suddenly, and those who knew the law of the atonement endure much longer punishment, some, many days; then evil angels perished, and last of all, Satan; then the new earth appeared. I saw that the smoke of the renovated earth remained in a body, in an orbit of its own, a memorial of sin."

"In 1903 I was bidden through the Spirit of Prophecy to attend the general conference held at Oakland, Cal., and there I presented to the Elders the following letter:"

OPEN LETTER.

Dear Brethren in Christ:

I have great fears that the fundamental principles of religion have been overlooked among us, and I am so deeply affected by it, that the temper of my heart is to apply to every one of you, hoping to find him whom wisdom justifies by works. Read, at least, this letter carefully, so as to determine more fully in your mind whether it is the very Christ speaking in me, "which to you ward is not weak, but is mighty in you." I have not, whereof, of my own mind to condemn the brethren. We are justified or condemned by our own words and of God, (Matt. 12:37, 7:1), therefore, as men of judgment, and of the fear of God, patiently hear me. "Doth our law judge any man before it hear him?" I am actuated at least through the testimony of Jesus to us in times past, and bear with me while I speak of it.

To our daughter it was shown while in vision, that at baptism our names are written in the Lamb's Book of Life, and that our sins are remitted from the Book of Remembrance and charged against the divine Son of God, our Lord and Redeemer, and that there is a way provided through which sins, charged against us again may be remitted. I asked her, "how may this be accomplished?" and she replied, "I saw you must study the Scriptures, for it must be found through a prayerful study of them."

In A. D. 1893, a brother and sister, whom

I dearly loved in the Lord, without the due preparation thro prayer, fasting, and examining of self by the Word, because of being invited, went hastily among those whom they knew not, and were made partakers in those ordinances through which we may acceptably worship God. I was so deeply affected by it, fearing they would "eat and drink condemnation to their souls," that I prepared for them a paper on "How may we celebrate the Lord's Supper blamelessly?" The principal texts I used were, Luke 1:6; Matt. 5:23-26; 18:15-20; 1 Cor. 5:11-12; 11:27-30; Heb. 10:29. [The Elders do not recognize the principle found in these texts.]

I tried to show that to be blameless not only meant the keeping of the commandments of God, but a judging of one another. 1 Cor. 5:12, 13; John 13:1-11. A brother overtaken in a "fault" is our "adversary." (See Eze. 3:20), and to "agree with him quickly" means the fulfillment of Matt. 18:15-18. All possible effort is to be made to effect a reconciliation among all the members, even a humble confession and a promised conversion, but if any stubbornly persist in remaining at variance with well-defined Scriptural requirements, they should be suspended from the ordinances until they can harmonize. One example, marriage, (Mark 10:11, 12; Rom. 7:3; 1 Cor. 7:11) when it is adulterous? Can we walk with such an one? "Can two walk together except they be agreed?" The Law of Sanctification demands that we "come out from among them." "He hurts the good who spares the bad."

David, writing in the spirit, said: (See Psalms 101,) and Paul said, "therefore put away from among yourselves that wicked person." "Know ye not that the unrighteous shall not inherit the kingdom of God?" And the prophet Haggai, wrote, saying, "If one that is unclean by a dead body touch any of these, shall it be unclean?" And the priests answered and said, "It shall be unclean." Then answered Haggai and said, "So is this people, and so is this nation before me, saith the Lord, and so is every work of their hands, and that which they offer there [the blood of the covenant Matt. 26:28] is unclean." Know thy brethren through the word. The Lord again said to us in A. D. 1893, "Publish these facts."

We have since defined that at the altar may the "mark of the beast" be obtained, citing Cain and Judas of both dispensations as living examples of being "swept" of the graces of Christ, through a stubborn persistence of their own unsanctified judgment, "garnished" with the wisdom of this world, and as a consequence, Satan was permitted to enter their hearts, "and the last state of that man is worse than the first." He can "smite" his brethren. Luke 25:26; Matt. 24:48.

The real presence of Christ is found at the altar to give the remission of sin and the gift of the Holy Spirit. The laymen or pastor cannot wash the feet of wickedness. They are not, however, held accountable for the plausible hypocrite, for him God judges. John 12:47-48. The plausible hypocrite, Judas, would have been unknown to Paul or John, but not to Him, Our Father, who gives or withholds the Holy Spirit. It is the argument of him who understands not the full import of the Scriptures to say, "Our Lord washed Judas' feet so may we let the tares grow among the wheat." Such an argument is anti-Paul, anti-Christ. No rational Bible student will offer it. "Sanctify them through thy word," and not through fear of the pastor.

In the testimonies for the church A. D. 1868, vol. 2, page 444, it is written that "many members were bodies of darkness." This required that the Scriptures be fulfilled in demanding that each should "examine himself" and that the "pastor's lips should keep knowledge" and "show my people their sins and iniquities or they would receive the 'mark of the beast in the forehead," for the Lord's presence would leave our altars, and Satan breathe on us "his unholy influence." Exp. and Views, page 47.

The pastors did not do this, for it is again written in A. D. 1871, vol. 2, page 606, quoted in number 33, page 194, that "not another ray of light shall shine upon your pathway until you have lived up to the light you have already received." As a consequence of not heeding this express declaration, and as a proof that the pastors did not, the Law of Deception was declared as having taken effect, Eze. 14:1-11; II Thess. 2:11-12, number 31, page 160. We believe the Lord has spoken since that law became operative, but the very truth now deceives both. See the accompanying Gospel Review, page 5, the Law of Delusion.

We are all aware, and the laity will soon become more fully informed upon it, that no reformation has been made along this line, but "another gospel has been preached," the "new light" of 1888, which has often given utterances like the following: "Don't turn anybody out of the church, they will

turn themselves out," and the laymen have frequently offered this argument, "let the tares grow among the wheat." When I have protested against the flagrancy that was now so openly existing in the church, I am thus reproved: "Judge not." "You are judging the brethren and therefore a breaker of the law," and in their wrath against me, not me, but Christ and the Spirit through Paul and the Apostles, say that "Sister White has spoken against you," and that settles it with me. If I cite the Law of Deception as being operative since A. D. 1882, one of the editors of the "Review, and Herald," replies, saying, that I was as much deceived as they were, and refused further conversation. Many of the laymen follow their pastors.

I was bidden through the spirit of prophecy to publish these things. If my brethren, the pastors, will not hear me it may be some of the laymen will. I have also determined (D. V.) to show the errors of interpretation to the clergy at large. Dan. 7:25; 8:14; 11:44-45; 12:1. Also, Many palpable errors found in "Thoughts on Revelations." The Seal of the Living God is easily shown not to be the Sabbath. The "mark of the beast," cannot be defined to be Sunday, and the "Faith of Jesus," is not what S. D. A. writers have defined it to be, etc.

No attention was paid to our entreaty and consequently no reformation was made, and wrath is fast accumulating. We would have turned to the laity, but were bidden to continue to address the elders,—the time would come when they would stone me for a good work. No reply was made to this paper, save that Sister White said she was shown that if what had not been done which was done at that conference, wrath would have been visited upon the people,—or words to that effect, and to us it was shown that this letter prevented a terrible disaster and gave a period of probation; but they took the glory to themselves, glorying in their work of re-organization.

*Eld. E. L. Stewart communicated on the words of Sister White at the Seattle church.

I reviewed the errors found in the leaflet, "An Appeal to the Clergy," and the Elders were silent. I next reviewed Eld. J. N. Loughborough's letter against me, hoping they would defend an aged brother; they were mute. We tried definitions, and some replied that they could not understand us. Many said in reply to inquiries, "We throw his writings in the waste basket." I then determined to appeal to the workers, asking them to give an opinion to the leading Elders, and, lo, a stone in their hands; another effort (and I hope this is the one) wherein their god is wounded, and a cry is made, and lo, the defenders(?), serpents are they, as revealed through the spirit of prophecy.

I can come to but one conclusion, namely, that when leading men, Elders, through whimsical or ill-founded scruples, will not hearken to wise counsel, but suffer the guilty in their communion to go unpunished, making no effort to instruct them, but standing between the people and those who would, they became responsible for the augmented dangers of the innocent, and must meet their sentence at the bar of God.

Is their silence a virtue? Who can sum up the retributions due them? Each sin of misinterpretation and misapplication of Scripture must incur the threatened displeasure and punishment of the Almighty. If there be degrees in the misery and despair of the tenants of that region, "where the worm dieth not, and the fire is not quenched," how must those Elders with their deceived congregation, sink in heart and in soul, as if "a mill stone were hung about their necks, and they cast into the sea." The third angel's message must now be carried by the messengers of Rev. 18, but those servants (Luke 14:24; Exp. and Views, p. 30) will never admit it until the fulfillment of Rev. 19:20. Only the wise will see and under-

stand the facts before they are accomplished.

Before the blowing of the four winds, there will be considerable agitation and contradiction concerning present truth. Surely, the Lord God will do nothing, but He revealeth the hidden things of His gospel unto the teachers. Our better judgment tells us that we must not contradict, only by plain statement; instruct those that contradict us. Wisdom only asks admission. Ignorance and Arrogance are proud and egoistic; prejudiced in favor of former education, truth that is incontrovertible has given place to the presumptuous. When replies are passionate and given without due deliberation then it may be seen that men love darkness rather than light. "Fools measure actions after they are done, when they are in trouble; but wise men beforehand;" therefore, if the propositions contain truth, do not ignore them.

In 1893 2 Cor. 13 was cited as a testimony. From now on the Lord will not "spare" the Elders (Luke 14:24):—by arguments (Eze. 3:8, 9), by judgments (Jer. 15:1-3), and by death, Rev. 19:20.

The Elders scorn the fact that we were sent to them "by instructions from the Lord through the Spirit of prophecy," in 1884, 1893, 1903, and today. In 1884 we published the vision of the two paths, the fulfillment of the prophecy, Luke 14:17. Their report (verses 18-20) is now being made up, and will be accepted, being witnessed by the altar in the courts of heaven. "So that Servant came and showed his Lord these things"; thus it is witnessed upon earth as well as in heaven.

I am called by the Elders, as a reward of merit, the following names, "hare-brained"; "hair-splitter"; "spiritually cross-eyed"; "idiot" and "skunk." My writings are called "worthless trash"; "vagaries"; etc. Eld. M. N. Campbell of Des Moines, Ia, says, "I would feel just as much called upon to answer the rhymes contained in 'Mother Goose Stories' as to bother with the vagaries of Mr. Garmire." These epistles and remarks are not very commendatory, but they are valuable, for we are never so near victory as when defeated in a good cause,—being thus turned to the Source of all Truth for a fresh supply of knowledge.

The following letters speak mightily for truth,—negatively. They leave nothing to be surmised or guessed at. When we lay these replies by the side of truth, we see with whom the writers have confederated,—the man of sin. We judge men by their questions, as well as by their answers. Make a note of the simple, earnest and godly inquiries of laymen, and the slanderous, calumniating and evasive replies of the pastors. Have patience, brethren, murderers are usually not long-lived. Truth is a child of time; ere long she will appear to vindicate herself. Their words are a testimony against them. Here they are word for word; judge for yourselves. If you want further proof, search the Scriptures, and question your pastors, and if their replies are evasive or abusive, it is a testimony that ought to be of great value to you. I can do no more than instruct and warn, and then leave the consequences with you. May the God of grace give you wisdom, for in your decisions are eternal consequences.

Note the date, July 12, and post marked July 13.

Bro. C. W. B. had sent the propositions to Mrs. — and the following is her reply. Chas. Wesley Browne, Oregon City, Ore.: The remarks within the brackets [] are mine.

Dear Coz.—I know enough of the workings of that wolf and his family.

I hereby refer you to his daughter and her assumptions, etc., to know that it is all I have said before. He is a keen-sighted arch deceiver, shrewd enough to catch you, to help his mind in its freakish agitation, gathering whom he may to his devilish doctrines. I thank God today for the sure platform of the Third Angel's Message. Your letter suggests to me free-love-ism.

[Bro. B. had called her attention to the law of marriage; the daughters of God cannot marry the sons of men. He cited her to the Scriptures that sustain that fact; but being a violator of the law, her light had gone out and the Scriptures he cited were all darkness to her. Note her reply.] "The idea of my duty to leave my own chosen husband, and that in the name of the religion of Jesus Christ Bahl! What do you mean? Man? That's a sample of what the Garmirettes did in the western states years ago." [We have taught proposition 32 for years. We still insist upon the doctrine as being Scriptural. She is not asked to abandon the care of her sick husband, but there are Scriptures that govern her mental actions, though she is not willing to concede them. Her pastors may bear her sin, if they fellowship her at the altar. John 13:1-11; 1 Cor. 11:29-30.] "We have a man here that knows all about him. Be assured we get it clear cut and straight enough to see, and that not through a veil thinly! Such sacrificial doctrines! His daughter Ida May! Spirit of prophecy! A vessel so unholly as to have an illegitimate birth!" [This is the first we or her friends have ever heard of it. To defame the good name of a young girl, "is wickedness." "He that uttereth a slander is a fool. Pro. 10:18; 'whoso slandereth his neighbor, him will I cut off,' Ps. 101:5." "Yet equal to Sister White!" [We know of no such claims; Ida May does not have visions.] "Oh my soul! What blasphemy and travesty on the gospel!"

I asked Bro. B. to inquire of her as to who her wise(?) informants were and he received the following reply.

Dated, Aug. 18, Post Mark, Aug. 19, 1908. "Dear Coz. Chas.:

Yours of the 21st ult. received and lack of time prevented answering sooner. In reference to your question it occurred to me one day that he don't know the family he is wrapped up with out there, so I dropped the remark [above] to draw you out, boy(?) Oh that I might speak with words of fire to burn into your very soul. Yes, I have the information, not from one only, but both preachers we have here from Indiana, Eld. J. F. Steele and wife, Terra Haut, Ind., also J. M. Rees and others from Anderson and Kokomo, Ind., who know all about these people who seem to have the knack of weaving a "mesmeric spell and influence" over every person with whom they come in contact. A Spirit is there, but beware, oh beware of it. One, a Sr. Bowman, especially, was like you once, (and was in the family, too), impressed to follow their directions, etc., and becoming almost entranced was miraculously snatched from their influence to find they were breaking almost every commandment, save the 6th. [Stealing. Mrs. B. conceived evil of (Zech. 8:17; Jas. 1:15) one of my daughters, and told it to my wife whose investigations of the matter proved them false.]

Before coming to the communion, I gave the history of Judas, showing that if he had confessed his sin to God and his fault to his brethren, Satan could never have entered him. My daughter went to her, saying, "sister B. I forgive you," and asked to wash her feet, judging her again honorable in the sight of God. She noticed, and afterwards remarked that Sr. B. gave a little start when she mentioned the sin, but she said nothing. In two or three days Mrs. B. was a changed woman, Satan had entered, and a lying spirit took possession of her heart, as the sequel shows. As to the sixth commandment, if I guzzled brethren, I am also a thief; why exempt me on that, seeing the evidences(?) are all in.]

"I am not in the habit of giving my ability in writing or talking to tell-tale or idle gossip;—please bear this in mind, Chas.; Christ's followers must not do this. [Bro. B. had sent her the propositions, and we have found that Christ's followers can understand them, why not use her time and abilities to reply to them. Smut is a poor refutation.]

Pray, oh pray as I shall also do, that you be not lead, lost, gone forever from truth that will save all who trust and obey it. Read and re-read Eph. 4:14, etc.; 'cunning craftiness,' etc. Lay aside all preconceived opinions; be honest, be resolute, and God will direct you and guide you into all truth. Many, many times has J. M. Garmire unscrupulously obtained amounts of money

from those over whom he wove an infatuation and spell, as now he has you!

"One poor man, especially, a brother Shrock, I think is the name, from whom he swindled \$1000.00. Then he lost his mind, and after died, I believe. [I received a card from him Aug. 31, 1908, he was well and of sound mind. He never lost any money on me.] There are the basest of principles in the minds of every one of their family; get the best of every person is their motto, then go on for other new prey. It is reported everywhere they lived that this "Ida" has had three different men, and one, at least illegitimate child; and, oh my! shall such an "harlot" marry our coz., is the question. [This also is imagination. She has never been married, nor had a child, aborted or otherwise.] Oh think of Joseph of old when being tested (his virtue) by the jailor's wife; he withstood, yes, the God of heaven withheld him at such a time. [because he had not imagined evil in his heart. Zech. 8:17.] What would your dear old mother think should she have lived till this was made public of one whom her son thought good enough to be his wife. May God spare you Chas., my boy. [I think he has, for they have no intentions of marrying.] Don't yield; it matters not what has been done thus far, never yield yourself into the arms of an adulterous woman. Now I know these are truths and not falsehoods, also they'd never have been repeated so by so many.

[Is a virtuous daughter safe, even at the hands of an honorable(?) woman or preachers? It seems not, from the above testimony. Mothers, do you want the friendship of such? Have you no sympathy for your young daughters,—such falsehoods started in a girl's teens?] "They are reported in Petroskey, Mich., the same way." [Emphasis mine; the world must be full of liars.]

"They are lost to truth and 'believe a lie' and are making the best in this world out of every honest reported man or woman they get within their 'clutches,' so to speak. Oh, I trust you will break the hands asunder that tie you. [Emphasize hers.]

Don't be afraid to do right. Go away from them! Leave them long enough to sense what you are, and where you are, when God will help you open your eyes to see the hallucination that is surrounding you. Honestly now, in view of all that I have told you, do you think them 'worthy the credence of respectable people'? Far from it, all that is abominable to God, these people are, and practice, and so cover it as to deceive people continually. May God deal as He knows how to do, with such, is my prayer hourly. I must close; weigh well these words from your cousin.

Name and address given on request.

This paper as a whole is my defense. Slander cannot make me better or worse; it may represent us in a false light, or picture us in a bad one, but we are the same; not so the slanderer, for calumny always makes the calumniator worse, but the calumniated—never.

—This woman's pastors have a sure paymaster to meet; the Lord may not pay at stated times, but remember He pays in the end. Retribution is one of the grand principles in the divine administration of human affairs. There are everywhere the workings of the everlasting law of requal: man always gets as he gives. Matt. 7:2; Jer. 15:1-3. I feel sorry for them. Read their testimony.

[Post Mark, July 13.]

Mr. E. C. H.
Girard, Pa.

Dear Brother: I have received a letter from you and also some reading matter from a certain "Garmire." These letters and papers are being sent all over the country. I should think. I have seen a good many of them and do not know how many I have not seen.

I have known this man for a good many years, and I have known him to be one of the most radical fanatics or the most senseless fanatics, that I have ever known. I have known this man personally. I have been to his house when he lived at Petroskey, Mich., and have talked with him, and for sheer idiocy and foolishness I have never seen his equal. I have hoped that his idiocy would keep him from becoming a rascal, but since he is doing as he is, even this ray of hope must be given up.

I want you to look at this matter of the letter as he has sent it to you. He addresses you the letter in the usual way, and then up in the left hand corner, where the re-

turns of the sender are always put, he inserts my name as if I had sent the matter to you. He does this to give you the impression that I have sent the letter, and hence that I indorse the matter that is sent. Now, Brother H., I never sent you that letter, but he sent it and then he took and forged my name and put it on that envelope as I have shown you. He had no more right to put my name there than he had to put it on a promissory note that he might issue, and a man that would put my name on an envelope that way, would not hesitate to put it on a note if he thought that he would not be punished for it.

There is another point that I wish to call your attention to.

On one of the cards it is stated that this literature is sent "By instruction of the Lord through the Spirit of Prophecy." Now having forged my name, and thus tries to make me indorse this stuff, he then tries to make it appear that Sister White indorses this through the Spirit of Prophecy. For you know that when a S. D. A. uses that term we always refer to what Sister White has said. But now all this is as false as it can be. Sister White has never written one word of indorsement of this work, but has always opposed all fanaticism of all kinds.

But years ago he had a daughter, or an adopted daughter, or a girl living in the family, and she said something, they said that she had visions, and they published things that they said that she had seen, and this continued till she did have something else beside a vision, and that rather put a stop to her work, and ought to of his, but he has kept on ever since. His whole work has been a perfect jumble of jargon and foolishness all the time, till now he has added fraud and forgery and deceit to it all. Perhaps you ask why we do not expose this fraud? For the simple reason that a man does not like to kick a skunk, even if he does wish he would get out of the way. More than that, this matter was referred to in the *Review* only two or three weeks ago. Did you not see it? and the brethren were warned against it. There is neither sense nor light nor anything else but falsehood and words in it all. You can spend your time better than to read such stuff. Sincerely yours,

E. W. FARNSWORTH.

"Thou shalt not speak falsely of thy fellowman lest he speak the truth of you, which might be worse."

In reply to Elder Farnsworth, I can truthfully say that he was never at my home, though we lived but one mile from Petoskey. He never talked with me but once—One Sabbath after church service. One of the brethren said to me that Elder Farnsworth wishes to see me, and on presenting myself before him, he asked, "What position towards our people do you now claim to hold, seeing that things did not pan out as you expected?" I replied, Luke 14:21. His reply was a sneering incredulous laugh, and he called me "hare-brained." He then asked what was the next important event that I prophesied. I replied "the blowing of the four winds." "Ahem"; "The next?" I replied, "A little time of peace; the former rain; the persecution of the two horned beast; 'the fulfillment of Dan. 11:44, 45; Matt. 24:28.'" "What is the fulfillment of Matt. 24:28?" he asked—"A nominal S. D. A. conference; and the next event is Matt. 24:27, the Lord's coming as the lightnings and sealing the first fruits, the 144,000, after which"—Here he interrupted me, and tried to show me my error. I replied, saying, After the sealing of the 144,000, then will the saints go to the highways and hedges and gather from every nation." Again he interrupted me with a show of impatience, saying, "I never saw such fanaticism and consummate stubbornness in my life." Here ended the interview, and as he had the best of the argument, I left. This was in the summer of 1896, the only interview we ever had. Hereafter Eld. F. had better confine his remarks to refuting the doctrines we hold, as he has a poor memory, and is troubled with a "lying spirit." We have several such letters pigeonholed.

Brethren if you receive any letters giving interviews and besmirching stories

treat them as did one of the brethren; as follows:

Several of the brethren were working together when one of the church's defenders told besmirching stories about me, occupying nearly all of one forenoon; one story of kissing another man's wife one evening at dusk, of which he was an eye witness. (If he would have inquired he might have learned that I was at that moment 250 miles from that place, but smut gatherers do not ask any questions.) The brother was pained and silent. He broke out again, "to show how dishonest a man" I was, "I want to tell you about him borrowing money, also cheating a man out of a yoke of oxen"; he gave the facts (?). Bro. C—— asked, "Are all of these stories you have been tell us as true as this one?" He replied, "I believe them to be as true." "Well," said Bro. C. "I am fully acquainted with the oxen story. The facts are, my father-in-law borrowed \$70.00 of Mr. G., agreeing to pay it back when he got his pension money. He also bought a yoke of oxen of him, which he partly paid for, and he (Garmire) has never gotten but two days work and \$5.00 on the debt, to my knowledge." (The balance I have never received). Mr. W. was silenced. His own mouth had given him away. At one time I sent word to Eld. (names given on request) that I would put \$200 in the bank to provide him wages if he would go with me and search out these foul stories, if he would likewise deposit \$200 as a forfeit on his part. He would not. So I told him it would be wise for him to "shut up." I heard no more from that source. I have advised brethren to follow these evil stories backward; some did. They found nothing. Elder Farnsworth's saying "until she had something else," is wicked slander, gotten from "the worst liar I ever knew." If such answers suffice any of the brethren they are welcome to them. They will probably hear many more. She said, "I saw a black dog standing at our door and he carried evil stories. I saw him on the other side of the earth, in Australia." I have heard from there;—the smut is there also.

"What is slander? A verdict of 'guilty,' pronounced in absence of the accused, with closed doors, without defense or appeal, by an interested and prejudiced judge."

I have told you the position I hold; refute that. Permit the Lord to punish wickedness. "Vengeance is mine; I will repay," saith the Lord.

Now read and weigh the following:

Takoma Park Station, Washington, D. C.,
May 27, 1908.

Dear Sister: I am in receipt of your letter with reference to the teachings of Mr. Garmire. For about fifteen years I have been receiving printed documents from Mr. Garmire, and I must say that in all these documents I find nothing but darkness. It is simply a jumble of nonsense with no point whatever that I have been able to see. It is a wonder to me that anybody can see any light in what he says. His work tends to destroy rather than build up the message that we love. And, Sister, anything, the tendency of which is to destroy confidence in the message of God for this time, does not come from the Lord, but from some other source. Mr. Garmire does not believe in the visions of Sister White, and if you accept what he teaches you will not believe in them either, but lose your hold on the message, and you know what that means. It means the surrender of your hope of eternal life.

I do not think it necessary for me to write further in reference to the matter. What is needed is that we get our feet firmly planted on the platform, and not do as we have been told some would do, get off to examine the platform. Please read "Early Writings," page 121, near the end of the book. This, I think, contains a

lesson for us all at this time.

I shall be glad to have you write me further concerning this matter. Anything that I can do to assist you will be a great pleasure.

Very sincerely your brother,
G. B. THOMPSON.

Here is the Sister's reply:

Eld. G. B. Thompson.

Dear Brother: I received your letter. I am glad you are willing to assist me in a better understanding of the Scriptures. I want to keep my feet on the "firm platform."

The Saviour has warned us that there will be many false prophets in the last days and will deceive many, and I don't want to be deceived. By God's great mercy and help I can be delivered from all the evils in this world.

Dear Brother, I wish you would point out some of the wrongs (errors) in Mr. Garmire's writings, and it surely won't be hard for you to do, for you say they are nothing but darkness. It is my desire to be among the people of God, and it is quite hard for me to understand these things. (I. e., detect the error.)

Your Sister in earnest.

(I have never received his reply, but I have seen his reply to others. We are, according to his verdict, in the dark.)

Western New York Conference and Tract Society of Seventh Day Adventists, H. W. Carr, President.

Salamanca, N. Y., July 8, 1908.

My Dear Brother: Your last letter received and contents carefully noted. It has the expression of an honest soul, and while I would not pose as your teacher, I think I can see where you are making some fatal mistakes.

If it would be profitable, my time will not admit of taking up all those texts and references and attempting to show your wrong conclusion. If you will cite one of the most difficult questions which causes you to think that Mr. Garmire is correct in his advanced light and the S. D. A. people going into darkness by not heeding the light, I will consider that one, but it would take time and words which I can not give to mention all you have cited and answer.

On general principles, however, by dear Brother, it seems to me you would need but a glance to have misgivings concerning your position. You cite certain Scriptures and testimonies to prove your positions correct. But the applications which you make of them, may be wrong. We think they are. We see no reason why your wisdom in applying the directions you cite is superior to your brethren who have given their life's energies and all to advance the Third Angel's Message.

What proof can you or Mr. Garmire give that you are called of God to lead a reform movement? Mr. Nelson thought surely he had light; Mr. Fifield was sure he had light; Eld. Baldinger was so sure he had light; the Long brothers made their application of the Scriptures, etc. What evidence can they offer that their judgment is better than their brethren's?

The Third Angel's Message has gone steadily forward on the same platform ever since 1846, preparing a people from every nation for the glorious appearing of our Lord. You come to a diseased conclusion, perhaps led there by Mr. Garmire, just as Bro. Linsey and others came to a lame conclusion led by Eld. Wagoner, and others led by Eld. Jones. Yes, they believed the testimonies up to a certain place, where it probably condemned their sinful course, and then they studied up some expression somewhere which told them they were only her advice, or not visions from that point on.

How strange that men will be led by leaders who can not give any evidence that they are led by the Lord, away from one so tried and true to the Message as Mrs. White has been. How strange that a woman like Mr. Garmire's daughter, who can not present the untarnished course that Mrs. White has presented, should turn the heads of men who should have stood firm to the message God gave!

Mrs. White still lives. Her Godly example and life has been scrutinized by thousands. The leading God has given her for this people has been wise. Success has come to apparent defeat according to her word. She rebuked the course of Moses Hull, and he died an infidel. She gave directions to avoid the teachings of Snook and Brinkerhoof. Their leadings have proven folly. She reproved Dr. Kellogg, Wagoner and Jones. Since it is claimed she is not reliable and the cause moves on without them.

Yes, it is all very clear that they are

wrong, all of them, but Mr. Garmire. Some way it is in your mind that he is right. But in the production from Mr. Garmire, with a blank place for you and others to write, there is a quotation from Mrs. W. condemning his course. Mrs. White doesn't seem to have the light all at once that Mr. Garmire has.

Say, my dear brother, do you really think God has given Mr. G. and his followers a reform from her work? It would be well to study his life and the life of his daughter in comparison with Mrs. White's life. Don't be deceived in this matter. Just make one application of a place where we have failed to receive light, and I will answer. One that is plainer than Eld. Ballenger or Long can give. One that is surer than Jones or Kellogg has studied up to show her visions were not correct when it reproved them.

Tell something that Mr. Garmire is accomplishing more than they are, only to bewilder and hinder those who are sacrificing and pushing this message to the world's remotest bounds.

I am assuring you as an honest, God-fearing man.

How can you be mislead in this way?
H. W. CARR.

My Reply.

July 19, 1908.

Eld. H. W. Carr,

Salamanca, N. Y.

Brother: Your reply to C. W. Browne is a comparison of reputations; mine with Mrs. E. G. White's and others. I ask, did you not know that a man's reputation is not in his own keeping, but it is at the mercy of the profligacy—the viciousness of others? Calumny requires no proof. You and your brethren should know that the Lord will, eventually, class you with the wicked, if you resort to no stronger arguments to refute these propositions than slander. Slander is the argument of the vicious, and is that your class? By your own words shall you be condemned or justified. Even were my reputation as good as you would have us believe Mrs. E. G. White's to be, it can add no weight to fact. Reputation, I admit, will add influence to truthful or erroneous declarations. Sister White could be better than her reputation, but never better than her principles, as we shall yet see.

I do not know my future action, "when time shall close," but Sister White, through the Spirit of Prophecy, has given us hers. See "Early Writings," page 68, Appendix. She has also recorded her past attitude towards the restoration of the Sabbath; and also her knowledge of what the Scriptures have declared to be the effect of touching the unclean or an unclean thing. When the Lord reveals his truth, no matter through whom it may be, we should be open to conviction, and act upon it "the self same day." Would not this bar many an accident? Would it not save the church? The church is now going at lightning speed somewhere, and one lone man is standing on the track before a bottomless pit and shouting the danger—who will hear?

Permit me to examine Sister White's "eye salve" and principles. If they are above reproach they will stand the test; if not, she, if truly honorable, will correct them, or permit them to be corrected for her.

You must admit, sir, that it is our bounden duty and privilege to examine every text of Scripture, every doctrine and prophesy for ourselves.

"The man of sin" thought to change the appointed ordinances and the law, Dan. 7:25; but Mrs. E. G. White has never given the church the true definition of the office of the ordinance of judgment (John 13:1-11; 1 Cor. 5:12); nor revealed that the snuffers of the sanctuary must be of pure gold (John 8); nor shown that the defiled (Ps. 50:18; 1 Cor. 5:11-13) cannot wash the feet of them who are not clean through the word (Haggai 2:13-14);

nor shown that the pastors must bring the adversaries (Eze. 3:20; Matt. 5:25) to a confession of their faults (Matt. 18:15-18), showing that those who are defiled by the leprosy of sin must dwell outside of the communion (Lev. 13); nor revealed that the blood of the covenant may become the seal of damnation. 1 Cor. 11:26-30. Search and see.

It is evident that her principles have not risen to that high standard of interpretation and righteousness that the Scriptures require; let the Elders come to her defense.

It is evident that Bro. Bates (Testimony for the Church, Vol. 1, p. 76) and Bro. A. (pp. 206, 207) were in advance of her enlightenment. She wrote: "Elder B. was keeping the Sabbath and urged its importance. I did not feel its importance, and thought that Elder B. erred in dwelling upon the fourth commandment more than the other nine."

In her remarks to Bro. A. she also refutes what she was afterwards (in 1863) shown to be a fact. She says, "If it is the duty of the church to abstain from swine's flesh, God will discover it to more than two or three. He will teach His church their duty." Bro. A. had made defilement a test of fellowship, "and your actions have plainly shown your faith in this matter." Bro. A. should have stood stiffly on principle—on the Scriptures; the Lord was his defense. Shame covers both the Elders and Bro. A.

The fact is before us, and can be easily proven, that Mrs. E. G. White never admitted all the light upon the Sabbath question; yes, even permitted error to mingle with the light. The Sabbath is only a memorial of creation, a seal of the law, and when the nine precepts are kept with a humble and contrite heart, the keeping of the Sabbath becomes a sign of our sanctification; but the doctrine of "the faith of Jesus" forbids that it shall be called the seal of our justification—"the seal of God." If the keeping of the Sabbath constituted "the seal of the living God," or the seal of God, Christ died in vain. See Exp. and Views, p. 31, and Thoughts on the Revelation, chapter 9:4. That she does not understand the doctrines of the atonement is evidenced by her vision showing her course of action "when time shall close."

She has not yet risen to that standard of righteousness that would cause her to confess that her vision given to rebuke Bro. A. (whose principles and understanding were correct) was a test of spiritual discernment, both for herself and for the Elders. God's word is a living word. Both the Elders and Sister White give proof that they know it not; Lev. 5:17; Heb. 4:12. Moses found it out; Ex. 4:24-26; see Gen. 17:14. There is nothing definite to be found in the writings of either the Elders or Sister White that reveal that the ordinances of justification are a seal of salvation (Mark 16:16), or the seal of damnation (1 Cor. 11:27-29). The ordinances of judgment (John 13:1-11) under their oversight and unwatchful supervision have proven a means of causing the whole church to become defiled, and no man can successfully contradict it. Their excuses condemn them (Luke 14:18-20); the Scriptures reprove them (Haggai 2:13-14); their consciences cannot excuse them; and unless a speedy reformation is made the pit awaits them (Rev. 19:20). Let no man rest confidently on his reputation. Jesus possessed the truth, but "no reputation."

Were they without light upon the "appointed ordinances?" No, for they did not make use of the light given them, and

the Lord informed them that "not another ray of light through the testimonies will shine upon your pathway until you have made a practical use of the light already given" (T., Vol. 2, p. 606, A. D. 1871). This paper gives proof that the Lord has kept His word. If I be found in Christ's defense;—"them that honor Me, I will honor, saith the Lord." See Matt. 24:45-47.

I will here relate a historical fact and a vision that ought to have been of great value to both Sister White and the Elders, but the incident put many in great perplexity, and has proven to be of no doctrinal value to the church. The circumstance occurred at the Wright Church, located a few miles north of Grand Rapids, Mich. At that time this assembly was considered a strong church, and was frequently visited by the Elders and by Sister White.

There lived in this community a very godly man, quiet and helpful, by the name of Farnham, a man of deep sincerity and devotion, at least to all appearances. He entertained the Elders that came that way with joy. See Rev. 2:17. Can virtue hide itself to those that possess a white stone—virtue! No, virtue will have its reward; and so will the lack of "eye salve."

There also lived there another man (I have forgotten his name) who chewed tobacco, drank tea and coffee, ate swine's flesh, refused to pay a full tithe (he gave as he thought he was able), and he did not believe in Sister White's testimonies. He believed, however, in the advent near and kept the seventh day, and washed the brethren's feet. Haggai 2:13-14.

Brother and Sister White came on a visit to this church. The one preached and the other exhorted; and in the "social meeting" the defiled man gave his testimony, gloriously. No remark was made by Sister White after he sat down; but when humble Brother Farnham arose, and spoke of his joy in that his Lord was soon coming, and of his love for the brethren, asking the prayers of all—he sat down; tears moistened his cheek—shall we not judge he felt the infinite good things which Jesus brings to us? Sister White arose and said, "I was shown that Brother Farnham chews tobacco; drinks tea and coffee; eats swine's flesh; does not pay an honest tithe, and does not believe in the Testimonies. And that brother (the pork eater) is the more honest of the two;"—and she sat down. Could a revelation (and it was the truth through contamination) have been more startling and painful? The stillness of death reigned. Elder White, in pain, said, "Ellen, you must be mistaken." "No, I am not," was the emphatic reply. The more honest (?) brother arose and said, "She has given a very good description of me,"—or words to that effect, and then gave his opinion of the Testimonies. No man came to the rescue. Where is J. N. Loughborough?—to the defense!

Brother Farnham had never in his life used tobacco. He was greatly humbled and heartbroken; the church divided. He afterwards followed Sister White to Battle Creek, asking a reason and comfort, and she could give him no consolation. Brother Farnham is dead—never knowing the cause of his defilement. To whom shall this ignorance of one of the fundamental doctrines of the Scriptures be chargeable? Dare any man rise up and refute the doctrine of contamination as I have unfolded it to your understanding? Where now is reputation? and where now stand principles? Let the Elders reply.

Our principles are the spring of our actions; care should be taken in forming them; they should be in accordance with

the Bible, the Testimony of Jesus (Rev. 19:10), and with reason, not on a few doctrines, but on every doctrine contained in the Scriptures. Both Paul and James have emphatically sustained this fact. Gal. 5:9; James 2:10. If ministers and people do not recognize me by the principles I advocate, neither would they discern the divine Master, for "my doctrine is not mine, but His that sent me." The messenger of Rev. 18 is rejected by the messengers of the Third Angel; the cause is apparent. Luke 17:25. The blowing of the four winds, now about upon us (see Amos 3:7), will reveal that we have told you the truth; the fulfillment of Rev. 19:20 will thoroughly convince of the truthfulness of the Scriptures. Luke 14:24.

In regard to classing me with Nelson, Fifield, Ballinger, Jones and others, you give proof that you do not know the Scriptures, nor believe Mrs. E. G. White, for she has endorsed my work, if the Scriptures and her Testimonies speak the truth. See proposition 38.

Respectfully submitted,

J. M. GARMIRE.

P. S.—I shall take the liberty to publish your letter.

(The above letter is a brief of the one I sent him.)

His Reply.

Salamanca, N. Y.

J. M. Garmire,
Oregon City, Ore.

Dear Sir: It is a pretty grave charge to slander you. I suppose from your letter I have also slandered Canright, Kellogg, Jones, Waggoner and others I mentioned. Pretty bad man, am I not? I suppose I would be slandering Alexander Dowey if I doubted that he was Elijah, and that I slandered Mr. G. by saying he was not called to take Mrs. White's place. You probably are as far off in your interpretation of Scripture as you are in understanding what slander is.

Say, if you are going to publish my letter you had better let me write you up in a little more substantial way.

Don't you think the Angel would give "Anna" a little instruction to you about publishing a private letter without the consent of the author? And may be she would tell you you had slandered Kellogg, Jones and Waggoner because you believe them mislead. Wonder if it would meet your mind to publish that you have slandered Mrs. White and all the leaders of the church because they don't believe you fulfill Luke 14:17. "Anna" must have given you some light on what slander is.

Now Mr. Garmire, it is an unprincipled man who will accuse one of slander and do the **very same thing** which he calls slander—publish the brother as a slanderer, and yourself as a special agent of God.

I thoroughly believe you are mislead, and that you are confusing the minds of those who are giving the last warning of truth to the world. You have no evidence to pro-

duce that you fulfill Luke 14:17, and that you are as much mislead as Dowey or Waggoner when you allow yourself to believe it, and that instead of this being slander it is the only advice that can ever save from a **horrible** deception.

Why, **man alive**, what can you be thinking about, to establish a hope upon "Anna's" views, contrary to the judgment of the pioneers and founders of this great message, and Sister White, who still lives to lead Israel? Korah Dathen and Abiram tried to take the place of Moses. You try to have "Anna" take the place of Mrs. W?

Don't deceive the people.

H. W. CARR.

The Elders' letters properly belong to the people. Are they not the people's servants, and the people's defenders? They report me privately; tell false and slanderous stories about me, then tremble, and whine when I give what they say in private to the public. Please report their replies to me, both verbal and letters. Insist on them confining their remarks to refuting this message (Rev. 18; Luke 14:17) by the Scriptures. The Lord will take care of our reputation. When an Elder throws mud you may know that he is on the retreat; report him, and this remarks published will keep him on the run. Weigh well their answers; compare them with the Scriptures, for Satan is able to furnish a very persuasive argument; it is **your soul** that is in the balance.

Des Moines, Iowa, July 13, 1908.

Dear Brother: Your letter of July 7th is at hand, in which you take exception to my warning in the **Iowa Workers' Bulletin** against the silly productions of one J. M. Garmire. . . . The point on which I raised my warnings was the fact that Mr. Garmire was using unlawful means to get attention to his **worthless trash** by placing on the outside of the envelopes, in which he enclosed papers, the names of our loyal ministers, to give the impression to those who receive the envelopes that our ministers had sent them. I really think that a man who will deign to stoop to such methods as that needs to have his ideas revised; and your failure to see any reason for proceeding against them places you in the same light. As to answering the productions, I would feel just as much called upon to answer the rhymes contained in "**Mother Goose Stories**" as to bother with the vagaries of Mr. Garmire.

Very sincerely yours,

M. N. CAMPBELL.

We must leave the inquirer to judge as to whether my writings are "silly productions," and "worthless trash," or whether the Elders need their "ideas revised." We have many letters of like tenor and spirit. They take great offense at the two addresses, save one Elder who remarked "that if an error (as the church papers would have us believe), that

would not be an argument against his doctrine." He declined, however, to discuss the doctrine. A U. S. postal attorney told me that I had not violated the postal laws. He also said, "The best things the conference presidents can do is to refute the doctrine, or confess up." Good advice, isn't it? I learned that they have been repeatedly asked by the brethren to do so. I ask them, what kind of men are you?

They write, saying, "He is trying to tear down the Third Angel's Message." I repeat that I am only pointing out error and substituting in its place truth. The Elders have set a bad example,—whom they cannot answer they would incriminate, but the uttering of false reports (and some, if they did not know, could have diligently inquired, but did not) proves them to be slanderers, calumniators—criminals, as time will reveal. They are giving proof that they lack both wit and spiritual discernment, and are filled with prejudice, one of the worst kind of evils, for he shuts out the truth and leads to ruinous errors. No sensible person will, for a moment, allow his reason to be stultified. "A fool hath no delight in understanding, but that it might discover itself. When the wicked cometh then cometh contempt," Prov. 18.

We now await the opinion of the workers, and shall watch them manifest their conduct at the throne of judgment (John 13:1-11), and their fear of the blood of the covenant (1 Cor. 11:26-30), and if no reformation is found, it has been revealed to us that Jesus will suddenly (Mal. 3:1-6) cease to plead His blood for an impure church and an incorrigible ministry. Forbearance will suddenly cease to be a virtue. If it had not been for the sweet incense that came from the altars of prayer here and there, and the prayers and labors of His servant, the judgments would have been, ere this, upon the people. When ten righteous men (Luke 1:6) could not be found in five cities of the plain, they were destroyed by fire. When leader, pastors and laymen fellowship iniquity (see prop. 32, 33) after being repeatedly warned of the danger, it is arrogant contempt of the Lord and of His Word. The view of Mrs. E. G. White is fulfilling "when time shall close" and no man regardeth it. The doctrine of "the faith of Jesus reveals the fact; marvelous things." Micah 7:15.

If any become interested and wish to aid in the spread of these papers, write for a supply to Chas. Wesley Browne, Oregon City, Ore., R. D. 3, Box 84. (I have no fixed address.)